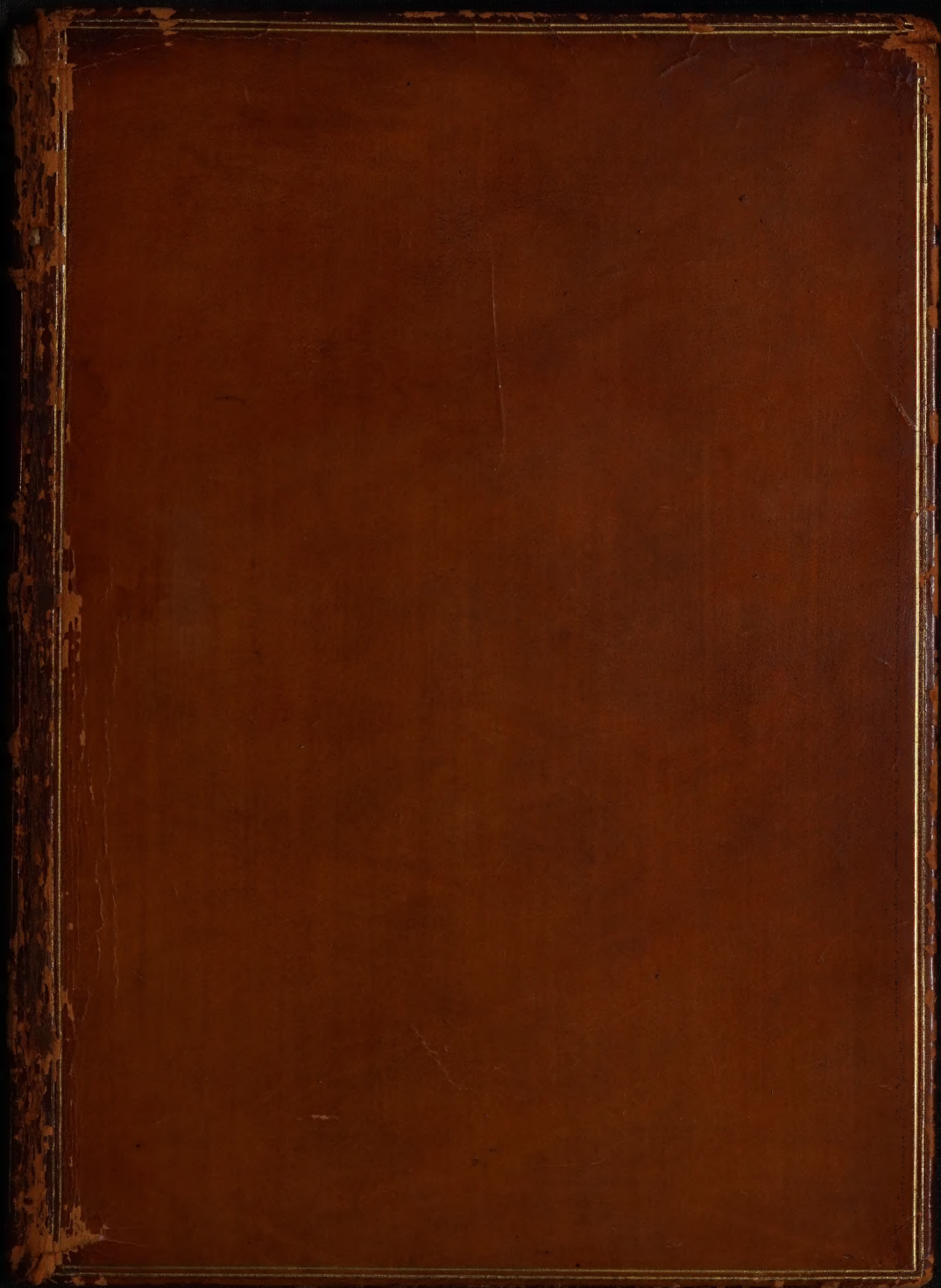




EXPERI-
MENTS
AND
CURES

156







4805 / B

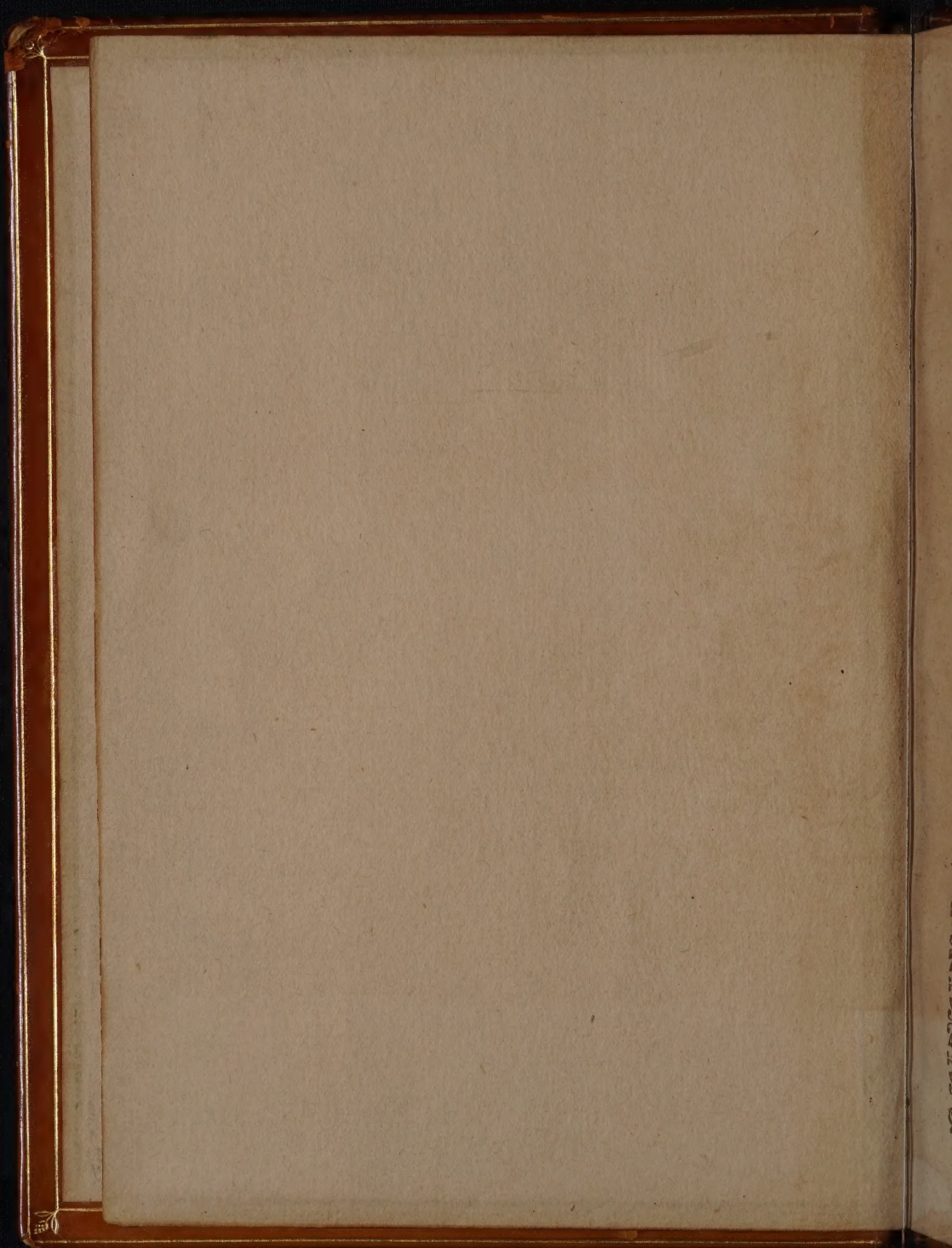
A x L
10/p

S.T.C. 19180

11 B. 5. 21570

Salt
213. 16/3/09

54-



21570
A hundred and foureteene

Experiments and Cures of the famous Physitian *Philippus Aureolus Theophrastus Paracelsus*; Translated out of the Germane tongue into the Latin.

Whereunto is added certaine excellent and profitable workes by B.G. a Portu Aquitano.

Also certaine Secrets of Isacke Hollandus concerning the Vegetall and Animal worke.

Also the Spagericke Antidotarie for Gunne-thor of Iosephus Quiristanus.

Collected by Iohn Hester.



L O N D O N

Printed by *Valentine Sims* dwelling on Adling hill at the signe of the white Swanne.

1596





To the right Worshipfull, Walter
Raleigh Esquier.



If laboribus dederunt dona sua; so said sometime an Eth-
nicke, and so at this time rightly may we Christians hold, that
God doth giue his good gifts, as iust rewardes, to our true la-
bours. By which it cometh to passe (right Worshipfull) that
euerie man, either by instinct of nature, by instigation of cu-
stome, or by the hard prouocation of a necessitie to liue, is dri-
uen to the pursuise of some one profession or other, wherein by how much the more
he loueth himselfe, so much the more (either for profit or for pleasure) he seeketh
to excell. And although most mens ends therein be onely to pricke at priuate lucre,
yet the euent of their labour oftentimes bringeth forth publike commoditie, name-
ly, a perfection in the knowledge of that, which they so busily seeke after: which
perfection is therefore infinite, because the mind of man in the search thereof is in-
satiablen. Hence springeth (to say nothing of our manuell faculties, the varietie of
all which are fully answerable to our vanities) as many, and as sundrie sects in all
liberall sciences, as almost there are seuerall follwers, verifying the olde adage,
Quot capita, tot sensus, a matter in philosophie not onely tolerable, but also
commendable. For although Diuinitie, vpon the which dependeth a life super-
naturall, be so hedged within the bondes and limits of precepts in the olde lawe,
and promise in the gospel, that obedience to the one, and faith in the other, be the
fulfilling of either, vpon the which not resolutely to relie, is peremptorily to decline:
yet all other faculties whatsoeuer, are tending to gouernement or ornament of a
life naturall, so carie a priuilege of more libertie in search, and large scope in pra-
ctise, that to rest contented with the inuentions of other, is as odious to the learned,
as it is for francke hearts to feede on other mens trenchers, or fine wities to be se-
to tell the clocke while grosser heads are better employed. And nor without cause,
for by this spuring restraint, wit on the one side sustaineth too great an iniurie, to
be pend vp in so close a pound, that it cannot range forth into the large and wide
fieldes of nature, and nature on the other side suffereth too base a disgrace, not to
be set forth and amplified by wit as she hath beene, by meane whereof, either she
must be accounted old, which she refuseth, or reputed barren, which she abhorreth.
To auoide this inconuenience, examples of antiquitie haue left seuerall patternes
of emulation, for posteritie to imitate, wherein our age can not be condemned for
negligent, as hauing (not kept foote with, but) ouerrune the number of writers of
anie age past. Among these, sundrie haue vndertaken to deale in Physicke, a mat-
ter plentiful enough, as in the which a continuall search of nature so lieth hidden,

The Epistle.

that the inquisition of some one part is the occasion of searching out of another, so infinitely, that the bluntest wit cannot complaine of scarcitie to traine him on, nor the deepest head of want of varietie to enertaine him still, so large occasion of subiect, or circumstance is continually offered to consider of. Of these writers I have made choice of two or three such as in their countrie (by their deserts) are held verie deere: these, not for their methode, which I meddle not with, but for their medicines, which I usually make, I have translated, for the benefite (I hope) of my countriemen, and as heretofore in some of the translations Printed, I have been bold to cover my rudenesse with the authoritie of other mens countenances, so here I presume (right Worshipfull) vnder the comfortable shield of your fauour, to shadow the slenderesse of this my simple worke, beseeching you of your bountifull curtesie, for the which you are commended of the most, to pardon my rashnesse, and to accept of this enterprise, proceeding from him that amongst your bountie well-willers is not the least.

Your Worships in all dutifull service,

John Hester.

An Apologeticall Preface of Maister

Barnard G. Londrada APortu Aquitanus vnto
the Booke of Experiments of Paracelsus, wherein is pro-
ued, that sicke bodies stuffed and filled with the seedes of
diseases, can hardly be cured without metalline medicines: contrarie to
the writings of some which deny that Metals (after what sort or manner
fewer they be prepared) may profit or help the
nature of man.



Sacred Scripture (gentle Reader) among others we
finde this lawe full of Christian Loue and Charitie:
Thou shalt restore againe the wandering or straying Oxe or
Ass of thy neighbours vnto him: By which law the eter- *Deuteron. 22. 8.*
nal God would as by an euident argument confirme
and establish amongst vs mutuall loue and amitie.
For if in this sorte Gods lawes doe command vs to
take care of the straying cattle of our enemies: how much more then do
they will vs to helpe the miserable case and great dangers of the bodies
of our friends, and to restore their health? Wherefore when as I (together
with *Theophrastus Paracelsus* and other excellent men) vnderstoode
the errors of manie Phisitions of our time, I beganne to deuise with my
selfe by what meanes I might attaine to the knowledge of true phisicke,
which is deriued out of the light of nature, not out of the darke writings
of the heathen. And I iudged it to be necessarie to trauell, and to go vnto
far places, to seek out learning and knowledge, and not to hope or looke
for it, sitting at home idelie. I prepared my selfe therefore to my iornie,
and with long trauell and labour haue searched out and learned those
things, which for christian loue sake I can no longer keepe silent, that I
might call backe the wandering children into the path of true doctrine,
and hauing declared my iournie and labours, they also being excused
and defended, which are laid open vnto al maner of slaunders, by those
which so greatly commend the heathenish phisicke, whose deceits in some
part I wil indeuor to disclose: I wil afterward declare what those that are
desirous of true and naturall phisicke, are to looke for at my hands, and
what Bookes of true phisicke I haue gathered together in sundrie places,
being moued with compassion towards those that go astray, I wil com-
municate and set forth for their publike profit and commoditie. But first
the matter so requireth, that to auoide the hatred of the common sort,
as well from my selfe, as from al other fauourers of the Arte of Separation,
I should durie answer vnto the aduersaries, whose frowardnesse and
malice is such, that they wil with proude wordes annihilate, reiect, and
condemne others inuentions, which they themselves see and perceiue
they may vse with great successe and profite. And yet they in the meane
season arrogate vnto themselves the commendations due vnto the Au-
thors, and with a lying kinde of stealth robbe the inuenters of Artes of
their due honour, which is a subtil kind of craft, springing out of the de-

An Apologeticall Preface.

ecits of the olde serpent. For when as reports are spread of the straunge cures of sundrie gricuous diseases, which are wrought by the benefite of tinctures and vegetall and minerall spirites, by the cunning and labour of those whom the common sort at this day cal Chymists or Alchymists: by and by on the contrarie part they crie out that those colliar phisitions can do no good but kil al men that put themselues into their hands with their venomous medicines, so that they ought to bee driuen out of the commonwealth, and that they are deceiuers, and that their extractions and preparations, their subtil and thinne spirit wil profit nothing, and that the spirit of Vitriol is poison, the essence of Antimonie and Mercurie is nothing, the extraction of Sulphur is nothing worth, neither the liquor of gold: and to be brieft, that al things are contrarie to the nature of man, and more to be auoided then the eies of a basiliske. And yet they in the meane time like cunning and craftie theeues priuily, and with fair promises picke out from the poore Chymists the secrets of Phisicke, and secretly learne those things that they forbid the common people as poisons, afterwarde challenging them for their owne practises. And by this wicked iniury they deriue vnto themselues the fauour, friendship, praise, gifts and rewardes of men, which by good right are altogether due vnto those that by their labour, sweate, watching, and diligent searce in natural things by Vulcans arte haue found out such things, and published them for the common commoditie of man. And yet not contented therewith, they also publish great volumes filled with toyes, lies, & sophistications; going about as much as in them is, to suppress, ouerthrowe, and vterly to extingwish the light with darkenesse, and the truth with lies, & practise (the most plaine and manifest workemistresse established euen by truth it selfe) with a vaine fained theoricke, deuised by their owne subtil braine. I say to thee (thou notable Doctor, that so backbiteest *Paracelsus*) how canst thou by any meanes with thy trifling wordes deface the worke it selfe, or with thy theoricke refell the practise? Art thou so great a doctour and knowest not, that thou hast profited so much, as by thy worke thou canst bring aught to effect? *Paracelsus* teacheth that the falling sickenesse is to be cured with the spirit of Vitrioll, and performed it, and the worke it selfe declares it daily: prooue thou the contrarie, and cure the same disease with thy pilles, sirropes, and electuaries, then shalt thou haue the victorie. It is not sufficient for thee by bringing thy reasons, to proue that metalline medicines are not agreeing for mans nature, neither that metals may be so prepared that they may heale. Why? Thou deniest that which indeede is performed, and openly seene with eies. It is a foule thing to be ignorant in that that euery man knoweth. For out of all doubt you haue all heard, that most dangerous diseases haue bin cured with metalline tinctures, yea, with such as haue not been rightly prepared by counterfeit Paracelsians, as with *Vitrum Antimonij*, which doth plucke vp sodainely at once by the rootes the impurities of the feuer, although not without great weakening of the powers, yet it healeth: And yet we allow not such perillous cures. And so likewise of others. Now if the Mineralles worke this, not being rightly prepared,

¶ w hat

An Apologeticall Preface.

what thinke you will they doe being rightly prepared and purged from their venome and poison?

And how can you with a safe conscience reiect those things whereof you haue no knowledge? It is not sufficient to affirme anie thing, except it be confirmed by probable and grounded reasons. Euerie man will play the Censor of *Paracelsus*, whom it is more easie to reprehend, then to follow. And whilest euerie man desireth to seeme, or to be thought more learned then other, no man wil learne of another. I say euerie *Paracelsian* which doth but onely carry coales vnto the worke, can shewe you by eie three principles of *Theophrastus* physicke. Haue you tasted the most sharp salt? or the most sweete oile? or the balme that most delicate liquor? All those being hidden in euerie thing that is created, you haue not once perceiued. The metalline spirites, in whome physicke doeth consist, by no meanes can be found out, neither what force they haue or fellowship with mans nature, but only by fire, for as fire did first shew that the smoake of Mercurie was poison to mans nature without anie subtile speculation, but thou didst neuer handle coales, neither canst draw any so smal a baulme out of the Vegetals: therefore being ignorant in metalline physicke, thou canst not so much as once ghesse what it is, and therefore doest iudge of things vnknownen, as the blinde man doeth of colours. Is it not a great follie to write against a thing, and not to vnderstand it wel before? Such as are addicted to *Paracelsus* doctrine, when they perceiue you haue no stronger weapons then those you haue hitherto gathered, they will conclude that you rather confirme and establish *Paracelsus* physicke, then confute it. It is not enough to say a thing is false, except there be more probable and better shewed. Hereby it appeareth that ye nourish a secret ignorance of naturall things in your selues.

What, are you those great physitions and excellent philosophers? How commeth it then to passe that the force of drugs are hidden and vnknownen vnto you? Do you not in this point come neere vnto the empiricks, whom you with great pride and brag of knowledge reiect, when as you say; the Chymist, be he neuer so excellent, is no physitian, but he that with iudgement and reason hath learned to make and vse all remedies for diseases: For in those points consisteth the chiefest glorie and commendation of a Physitian, and the onelie safetie of the sicke. Hovve vaine is this reasonable physitian, which prepareth his medicines with reason and not with the hand? He is the very physitian that with his own hand purgeth his medicines from their venome, and being so prepared, with sharpe iudgement doth applie them to their proper diseases, that the seede of the disease may be pulled vp by the rootes, and so must the speculation and practise, reason and the worke concurre and ioyne together, because iudgement without practise is barren. Tell me, hovve commeth it to passe that mercurie healeth the French pox and the filthy scabbe? Why doe you command the miserable sicke persons to anoint themselues with quicke siluer as shepheardes grease their sheepe? How happneth it (I say) that mercurie is the speciall best remedie a-

gainst

An Apologetical Preface.

gainst these diseases? Do you denie that mettals do anie thing, yea and the greatest part of these cures? Why doe you commaund such as are infected with leprosie to swallow gold? Whie do you boile it in brothes with capons? Why do you mingle leafe gold in your pilles and electuaries? You know that the force of the leprosie is oft delaied that it breaketh not out into the vpper part of the skinne by taking of crude golde into the stomacke: Then if golde that is compact and not resolued doe worke this effect, what will not the spirite of golde worke being loosed from his grosse substance?

If you will not beleue *Paracelsus*, that the cure of most dangerous diseases lieth hidden in mettalles, at the least, credite those that liued long before him, amongst whome *Arnoldus de villanova* is chiefe, who in his booke of the preseruacion of youth saith thus: Pearles dissolued into liquor, comfort the naturall heate, help the trembling of the heart, and those that are feareful, and properly they clarifie the blood of the heart, and manie diseases are cured by them. For it is a salt of the mine which the wise call their Animall stone, and some the Minerall Chifir, and all the maisterie in the preparation of it, is, that it may be resolued into a most pure and potable water with such things as doe not destroy his nature. This saith *Arnoldus*, who speaketh not of stamping, but of solution: but to what purpose doe I alleadge this? Verily, that you may see how with your owne swords you cut your owne throats, you vse pearles, corals, and preious stones in your electuaries and broathes, and those you beate into powder. You smell as it were a certaine medicinall vertue in preious stones, but you deale as naughtie cooks and rude countrie women do, that when partridges or hares come to their hands, they thrust them into the portage pot, or else seethe them in water: euen so you stamp & breake your pearles which should rather be dissolued. Albeit you should make powder as subtil as the aire, you should nothing profite: for as you put it into the stomacke, so shall you see it passe away againe, and hereupon of very necessitie were the rules of Chymicke preparations brought into phyicke, which you doe hate worse then a serpent or a dog, with the practisers of them.

What shall neede many wordes? If you will not yet graunt that the speciall cure of diseases consisteth in minerals, hearken what *Andreas Mathaeolus* saith in the fourth booke of his Epistles: the bodies of the sicke being full of seedes of diseases, will hardly be healed without metalline medicines. And in his treatise of Antymonie he saith: Antymonie doth no lesse purge the diseases of the bodies, then metalls, from superfluities. This did that learned man vnderstand when as yet he knew not the true preperation of Antymony. Likewise hee greatly esteemeth the potable golde, the preparation whereof, as the same *Mathaeolus* vsed it, I will declare vnto you, because you shall not be ignorant. Take gold twice or thrise purged with Antymony, make it into thinne plates and in a fit vessell, hang the plates that they touch not one another, and let it be burned and calcined in a furnace duly prepared by the space of halfe a yeare with a very strong fire, vntill at the length the plates being taken

out

An Apologeticall Preface.

out and laide open in the aire, they do dissolue, and there flowe from it a certaine oylie humour red of colour, and of taste sweetish. He drew out two ounces of oile of golde, but out of that which was not so well burnt, the liquor did not so readily runne out. Sometimes he vsed to poure on the spirit of wine rectified, & that so long, and so much, vntil the whole red colour was drawn out. You shall rectifie those spirites or essence of wine very subtilly, if you put it into a glasse cucurbite vnder a limbecke with a receiuer, and set it in most cold or snowie water, and couer the head round about with a linnen cloth stieped in warme water, for then the subtiler partes will rise vp, leauing the waterie substance in the bottome. Gold calcined and often infused with the spirit of wine with many imbibitions, and againe distilled by a Limbecke, leaueth in the bottome behinde a reddish liquor. That Physition vsed first to purge the body, and then to shauce and heate the crowne of the head, and then to poure on a dramme of that oile, and to giue so much also to be drunke in maluesey. The like is to be wrought with fine siluer for the diseases of the head, and so likewise of other mettalles, for being ducly prepared, they do dissolue, because they are saltes.

This man hath many other mynerall medicines, which were neuer knowne, either to *Galene*, or to *Hypocrates*, but brought to light by our *Theophrastus Paracelsus*, of whome you great Philosophers and Physitions onely in name do vndiscreetely write. Do you thinke all things vterly vnpossible vnto other men which you your selfe knowe not, or can not do, or that you cannot compassse with your diuine knowlege? What will you say to this? I know a man that within three, or at the most sixe daies, can heale the French pox with his *Turpetum minerale*, not with that which is made with oile of vitrioll, but with another farre more excellent which shall not come to your handes or knowledge except you lay aside your stowardnes, and cease to bring the Paracelsians in suspension with the common people and noble men, and to defraud them of the fruit of their iust labors. You say, What haue you brought to passe? what haue you found out whereby you should looke for praise or profit? Then do we demaund of you, What haue you found out whereby physicke is the better furnished? We haue brought into physicke, essences, oiles, balmes, and saltes, all which the Alchymists schooles haue founde out. And how great light is come vnto physicke onely by true distillation, it is knowne vnto all men, and daily experience teacheth, how great commodity hath redounded thereby vnto the sicke. In the meane time, if you so much detest the labour, yet at the least spare our good name. But it is no maruell, doth it not so alwayes happen, that the best labour is worst accepted and recompenced? Euery good man enclined to vertue, wisdom, and fidelitie can witnes the same, what reward they haue often receiued for their fidelitie and opening of the truth. So some men when they can say no more, they obiekt vnto the searchers of nature, their powerty, filling the eares of the common people with glorious lies, alwaies chanting vpon those things which followe vpon the abuse and dangerous cures of the counterfeite Paracelsians, iudging all things by

An Apologeticall Preface.

their contempt, pouertie, vile estate, and basenesse, but they will quickly auoyd that despised pouertie, which willingly they sustaine, that the nature of things might daily more & more be known vnto men, whereby the vnacustomed cures of most grieuous diseases, might at length be found out, with the which such as are diseased, might through your sluggishnes all die, if God hauing compassion vpon them nowe at the end of the world had not provided wholesome medicines, even by most contemned men. The lepers and gowty, the infected with the physicke, falling sickenes, and French-poxes, deuoured with the canker, fistula, &c. greedy wolfe, with the dropse, and palsey, and that with the plague & other diseases, are thrust into their graues. These (I say) and many other more, whome you through ignorance with your naughtie and corrupt potions and purgations, like butchers haue buried alive, will rise vp against you. These (I say) wil call you to answer, and accuse you, euen the poore, whome you haue robbed of their goodes, will require your blood for the losse of their bodies, and consuming of their mony. Then what a madnes and cruel foolishnes is this, that in the time of any great plague, such as are infected, you shut vp in houses, set markes vpon them, keepe them in prison, strangle them with cares and solitarines, and kill them for hunger: Is the plague so to be cured? Or whether doe you not thinke that all men may be infected from whence the first man was infected? why do you not preserue the whole with your antidotes or defensives being so famous physitions as you are? but you haue tried almost all your medicines to be of no force in this disease. Do you in this sort loue your neighbour as your selfe? or thus spend your life for your fellow, when as at no time (if help be required) there is greater neede of fellowship, companie, comfort and helpe than in the time of plague? O what great punishment haue you deserued that refuse those that are forsaken of their friends, farre from their kindred, and as it were thrust into exile, whose solitarinesse hath beene more violent vnto them then the disease, and grieve of minde hath killed rather then the sickenesse? what I pray you is true and christian friendship? doth not this complaint of the sicke stirre vpp vnto pitie? When I was in health thou wert my friend, thou diddest visit me, and help me, but now that I am sicke, thou doest abhorre me, and liest from me, when fortune laughed vpon mee, thou diddest also laugh: but nowe that with grieve and teares I craue comfort, thou doest deny it. What doe you call visiting and helping? You will not only not help your selues, but wil perswade princes to stop the passages, that no traueellers shall passe vnto those places, when as you ought with courage to relieue them of their grieve, and willingly to go thither to trie your cunning. But when any plague beginneth, you are the first that tremble, are afraide and despaire. The sicke are committed vnto you as children and infants which lacke diligent cure, you ought to helpe them as the father doth his children, and not to robbe them of their money. Then would the sicke man smile vpon you, if you would refresh his languishing life with some gentle balm: then would he reioyce in the sight of you, and call you his father. Every naturall
physic

An Apologeticall Preface.

Physiſion of neceſſitie ought to make his medicines with his own hands, and not to commit them vnto an vnſkilfull Cooke, not to fill great volumes with receits, with the which I ſee thoſe that are ſtudioſus in phyſicke are in a manner overwhelmed, that they bee ready almoſt to fall downe and die vnder ſo heauie a burthen of receits, phyſicke is not ſo learned but with the labour of the hands, praſtiſe being workemiſtreſſe where *Vulcan* day by day doth ſhew new and pleaſant remedies which nature teacheth the good ſteward her workeman, daily to purge better and better from their ſuperfluities. Do you looke for a rich harueſt, and do not firſt plow nor ſowe? Look for knowledge of the ſecret naturall powers, and do not firſt ſeek it out by labour with the fire? for the moſt part of you all are daintie and ſlouthfull, and hee that is ſlacke in his workes, goeth like a blind man vnto his praſtiſe. If you did not ſo much abhorre the Chymicall Art you would learne to ſeparate the pure from the vnpure (which is the cauſe of the corruption of things) by long digeſtions, diſtillations, and imbibitions, whereby you ſhould make your medicines pure and cleane before you miniſter it to the ſicke, ſo vpon the ſodaine receiuing, the ſicke nature ſhould be reſreſhed, whereas the weake ſtomacke cannot concoct, digeſt, and ſeparate groſe matters. But theſe great doctours will not be ſchollers, or yong ſouldiers, no more then an old dog wil be brought to hunting with whips, and gnaw his line and ſhew his grinning teeth to him that leadeth him, rather then he will bee ruled: euen ſo you will rather openly gaineſay the truth, and like dogs barke and bite at it; then you will confeſſe your errors. What, ought this to be a reproch vnto the Chymiſts, that for the true preparations of medicines whereof you are ignoraunt, and for their great labour and paine which you do eſchew, they ſhould be accounted beggars, poore, and ragged? do you not thinke that the common people will at length finde out your deceits? You haue beene ſufficiently warned of many doctours of phyſicke, who truly haue not allowed your childiſh cures. Amongſt whom *Comrade Geſner* is one, and many other mo, which if they were liuing moſt certainly would deny your ſained Art. Likewise *Iohn Woz of Cull n* which flouriſhed 1510. doth ſharply reprove the Phyſitions of his time, who in his writings vpon the plague and labyrinth of Phyſitions moſt plainly and excellently intreateth of metalline medicines and quinteſſences, and ſheweth their uſe. What will you answer to thoſe things which that doctour *Correus* hath written in the fiſt booke of the extraction of the Quinteſſence out of herbes, where in his comments hee ſo excellently extolleth metalline medicines, and did uſe them, little eſteeming your medicines: for hee ſaith the diſtillations of waters out of hearbes and other ſuch like things, wherein the Apothecaries doe boaſt, are almoſt of no force, for it is nothing elle but the ſteame of the thing, whoſe principall liquor conſiſteth in the oyle of ſalt.

But that I may ſtirre vp in you an earneſt deſire to know the marvellous propertie of things, I will repeare vnto you the iudgement of *Fernelius Ambianus* in his ſecond booke and eighteenth chapter *De Abdiſis*

An Apologeticall Preface.

rerum causis. When first (saith he) I gaue my selfe vnto the studie of that sensible and metalline philosophie called Chymia, through long trauell (as many other had,) I getting a most perfect maister or teacher, did draw out of euerie plant and other liuing things verie diuerse and sundrie substances: First water, and that very plentifull if the plant were Greene, more scarce if it were drie: then oyle, but not that fatte and filthy substance, which by presse is drawn of our men, but the workmanshippe of a more excellent Arte, which neither easlie corrupteth nor sowreth by age, and that of two sortes, one thinne and white, another drier and redde, &c. Then it followeth I will tell you by your leaue, not uttering this whole secret, but teaching you vpon what true groundes it doeth consist. But lest the straunge obscuritie of the name might offend you, which the fathers haue couered vnder a shaddowe or darke kinde of speech, I will most plainly and openly shewe it in his place. And yet you can not away with them that giue you good counsell; as also you will not suffer learned and excellent men; neyther *Gerard Dorne* Doctour of Physicke, whome, no doubt, God hath raised vp vnto vs. This most excellent man is woorthie of eternall memorie, because that he by no iniurie, neither perilles could be testified, but that by his last writings he hath made *Paracelsus* more famous, who doeth excell with a most auncient grauitie and authoritie, that at the least he might helpe the children of learning, for whose defence as a valiant souldier hee contendeth by word and deede euen to the death; the fellow and companion of that learned phytition *Iosephus Quiristanus* famous in physicke, who hath excellently deserued for physicke: and in his booke hath vttered manie excellent philosophical secrets vnto the posteritie, and opened manie hidden spagyricall medicines, and would haue brought to light greater things, if the ingratitude of some had not stopped his willing minde, and specially of a perfumer, which goeth about to reprocue manie things, and to alow but few in his writing, and yet not able to shew better. Whereby it comes to passe, that through one mans ingratitude, al feele losse and lacke. Proceede therefore with courage, driue away those drones and sluggish beasts from the racke, so shall your head be crowned with perpetual praise. In the meane time, whatsoener we haue gotten by many trauels; and found out and learned with labour, we wil heere annex; praying our aduersaries, that if they neede them not, they wil not contemne or slander them, or terrifie others, which with willing minde would embrace these our labors: or else, to teach them some better things; considering yet that some thing in the meane time ought to be given and granted vnto him, which for physickes sake hath put himselfe in so many dangers.

After the great murder and furie of our countriemen the French men, when I went with *D. Charles of Chambray*, *D. of Pansay* into *Italie*, traouelling through *Istria*, *Ragusum*, *Sclauonia*, *Macedonia* and *Bizantium*; I incessantly applied my whole studie to vnderstand and knowe some certaintie touching the philosophers stone or chymical matters. But I could finde no true philosophers, onely false Phytitions and Chymists

euerie

An Apologeticall Preface.

ouerie where, which had either altogether none, or else very litle knowledge of naturall Artes and preparations. At the length (by Gods good will) I happened vpon a very learned man *Daniel Bishop of Dalmatia*. Vnto this most excellent man I directed my letters, the which together with his answer, a litle after sent to me, I will hereafter publish, where in you shall see many philosophicall points delectable to be read and vnderstood.

At the length, when I had sufficiently searched ouer the East countries, and could gather no certaine point in naturall sciences, I determined to take my iourney towardes Germanie with the most curteous prince *Cabanus Vydor of Chartres*, still imploying my minde to the earnest study of Chymicall physicke. And there I vnderstood that Kinges and Princes were deceiued by vnskillfull practisers, which did utter and sell their sophisticate Chymicall artes, which they had begged and scratched together out of all corners, with a pompous shew deceiuing the princes of their money, whereby it commeth to passe, that daile a great number of sophisters, and sophisticators doe daily rise and spring vp, through which, not onely the most commendable art of Alchymie receiue great detriment, is oppressed, and adulterate, and the Chymistes themselues made hatfull vnto all men, consuming their life, time, and goodes vpon vaine workes and practises: but also there redoundeth most great hurt and damage vnto the common wealth. For there are many deceiuers so craftie, that with a dissembled experience in the Chymicall arte, and with fained friendship and great promises they doe craftily learne of others their cunning, which they challenge for their owne, esteeme of great value, and carry them about to bee solde. As vpon a time certaine knaues by craft gotte from mee certaine written bookes, and solde them for a great summe of money. Common wealths and the Chymicall art should be very well provided for, if that such knaues might bee punished and restrained by the magistrats, so should the studious of the Arte be lesse deceiued, and in short space the true and pure Arte would appeare from those shadowes and sophistications. Wherefore to the ende that such as be desirous of the Arte may haue some pledge from mee, wherewith they may make this science more plaine, I will shortly (God willing) set forth three bookes of the philosophers stone, written by diuers Authours, whereof the first was drawn out of certaine characters by a noble Brytaine, wherein all the darke speeches of the philosophers are most plainly expounded, wherunto I will annex two hundred certaine infallible and true philosophicall rules, whereby those that doe erre and doubt touching the matter of the stone, shall be confirmed. The second booke is; *Iohannes de Rouille* *iso Pedomomansu*, which treateth of the philosophers mercurie, and how it is drawn, together with an Epistle of *Iohn Pentamus* of the same argument. But there is a more certaine excellent Treatise of an vncertaine Authour, which doeth explaine many doubts in that sacred Physicke.

And because that all nations, specially the Germanes, haue written

An Apologeticall Preface.

bookes in their owne language, I will also write two bookes in the french tongue for the helpe of such as are studious of Philosophie, wherein I will intreate of many preparations and speciall medicines tried by me, and others, also of diuerse elyxirs of the philosophers, extractions of mercuries and mercuriall waters, of many and diuerse dissolutions, I will also adde the interpretations of sundry Characters wherewith the bookes both of the olde and newe writers are written to couer and hide the Art. Also the exposition of a certaine Alphabet, without the which the worke can hardely be vnderstoode. And two treatises, the one of the vertues of the vegetall and mincral oiles, the other of the saltes and properties of many vegetals and minerals: whereunto I will also ioyne two treatises of philosophicall mines, and of making of vinegers, the which my labour and studie, if I see it acceptable vnto those that are studious of that Art, I wil shortly set forth greater things, which many with their whole heartes doe wish and desire. In the meane time, take in good part this little worke. That which wee haue hitherto spoken, is spoken onely vnto those that doe so deadly hate the Chymicall physicke, which thinke nothing can be well or profitably taught in Physicke that the olde harpe soundeth not. As though that nature were not more then *Galens*, or that all the learning of Physicke were to be drawne from the heathen, or that they alone had published the art, and established it with such sound arguments. Why do you not out of those authors confute those excellent men which are folowers of *Paracelsus*, amongst whom that great Doctor *Petrus Seuerinus* a Dane is chiefe, who in his *Idea* hath opened the inuincible foundation of *Paracelsus* Physicke. Why do you not aunswere to the monarchie of the Trinitie of that learned doctor and Phisition *Gerard Dorne*? Why dee you not confute the volumes of that famous Phisition *Turnesser*, beeing confuted with the truth of practise. But for your sakes which daily cal *Galens* doctrine vnto examination, and with exact iudgement do consider of it, giuing place vnto *Paracelsus*, acknowledging and exercising his preparations and practise, I doe reioyce, and shortly more shall come out against the aduersaries, which shall bite them better. In the meane time with your worde, deede, and writing, defend the truth from iniurie. Farewell.

B. G. Londrada A Portu Aquita-
nus vnto the gentle Reader,
health.

THis treatise of Paracelsus (friendly reader) came vnto my hands by the gift of a certain nobl: Prince of Germanie, and because it is sufficiently euident to be Paracelsus worke, I thought it not good to reserue it to my selfe, but to publish it abroad, seeing there commeth no commoditie or profit of hidden treasure. This therefore such as it is (louing Reader) imbrace: and shortly, God willing, looke for more and greater matters. But this one thing I would haue you vnderstand, that when you do minister those exalted essences of Paracelsus and his precious oyles, thinke not that they are to be ministred by themselues, but with some other mixture to cary or leade them: and they must be vsed, the stomack first being purged with some spe. iall medicine of Paracelsus: as for example, if you will minister oyle of Vitrioll, mingle fīue or sixe dropes with an ounce of conserue of Roses, so shall you safely giue it: the like you must iudge of other things: vse these happilie.

Farewell.

1

An hundred and foureteene Experi-
ments and Cures of *Phillip Theophrastus Paracelsus* a
great Philosopher, and a most excellent doctor of the one
and the other Physicke, written with his owne hand in the Ger-
mane tongue, which Conrad Steinberge his seruant found
among other loose papers and scollles of
Paracelsus.



Certaine Baron being diseased with
a wonted griefe, By drinking our
Quinta essentia Mercuriale, cast out
a stone downward, and became
whole.

2 A certaine woman was long
sicke of the Passion of the heart
whiell she called *Cardiaca*, who was
cured by taking twice our *Mercurial* vomit, which caused
hir to cast out a worme commonly called *Theniam*, that was
foure cubites long.

3 One Bartholmew, had for two yeeres space a paine in
his side, whome I cured by giuing him the oyle of *Vitriol*,
in a drinke comforting the stomacke.

4 A man that had his Nauill standing out like to a mans
yard, was healed with a thrid dipped in the oyle of *Vitriol*,
by tying the threed hard about it euery day. After the same
sort I healed a great swelling or ouergrowing of the flesh
called *Pavotis*, which grew out of a womans thigh waying
siue pound.

5 A souldier was shotte through in the breast to the
left shoulder with a two forked arrow, so that the head
stucke fast in the bone, the which I drew forth with my
two fingers, and powred *Kiss* into the wound and so hee
was healed.

6 A Phisician being astonied with a clap of thunder and
Lightning, so that hee seemed to bee sicke of the (Apo-
plexia)

C

plexia) or of the disease which they call *Syderatio*, and of vs, blastings or taking, was restored to his former health with *Oleum auri in aqua Melissa*.

7 A young man which for three yeere hadde on his chinne a great outwarde swelling or apostume, with the often chawing of the herbe called *Perficarie*, was cured.

8 I cured hard apostumes, swellings, and crustie vlcers, and stinking in the nostrils, with our *Medicamentum mundificatium*, and with our *Emplastrum Scriptum*.

9 A woman who was in manner consumed with the French Pox, was cured with a drinke or potion of *Essentia Melissa*, and shee liued eight yeares after.

10 One had his stomacke swollen and standing out bigger then a Pomegranad, and that without any paine, whome I cured with a drinke or potion of the oyle of *Vitriol*.

11 A boy of fifteene yeares olde falling downe a stone staires had his arme and leg benumbed and void of moving, whose necke with the hinder parte of the head, and all the backe bone I annointed with this *Unguent R.* of the fatte of a Fox, $\frac{3}{4}$ ij. oyle of the earth wormes, $\frac{3}{4}$ i. *Oleum Philosophorum* $\frac{3}{4}$ ss. I mixt them together and annointed therewith, and in short space no wound nor swelling appeared in him so hurt.

12. One after an agew, fell into such a dead sleepe that he felt not himselfe being pricked, nor could open his eies, nor speake any thing, hee was sicke of the *Lethargie*, whome I cured with the oyle of Salt.

13. a woman that gaue a child sucke, having her rearmes stayed long before, at the length the menstruous blood ran apace out of her breasts, whe upon when she felt no griefe or paine, I healed her by extracting bloud out of the vaine of the foote called *Saphena*.

14. A boy hauing his finger eaten to the bone with a disease called *Impetigo* or *Lichen*, I cured in short time with the oyle of Lead.

15. In a place where the bones were cankred and consumed,

sumed, with good successe I used *Quinta essentia serpen-*
tum.

16 A young man had his thigh made filthy with red
Pustles of the bignesse of Grommell seedes, which I cured
with the water of *Tartar* and *Theriacle*.

17 The growing out of the flesh in the Fundement, as
also *Ani Rhagades*, which are certaine cleftes or chaps in
the flesh, I cured by the taking away of those fleshly parts
by incision with *Filum Arsenicale*, and by the vnction of
Oleum Saturni.

18 One that spit blood I cured by giuing him one scru-
ple of *Laudanum Precipitatum* in the water of *Plantaine*,
and outwardly I applied a linnen cloth to his breast,
dipped in the decoction of the barke of the rootes of *Hem-
bane*.

19 One had two Pustles as it were wartes vppon the
yard, which he got by dealing with an vncleane woman, so
that for sixe moneths he was forsaken of all Physitions, as
vncurable, the which I cured by giuing him *Essentia Mercu-
riale*, and then mixed the oyle of vitriol with *Aqua sophia*,
and laied it on warme with a suppositorie or tene foure
dayes.

20 One fiftie yeeres olde after hee was healed of the
French pox, had cuery moneth the flux of the *Hemeroides*
breaking and flowing out as fast as the termes doe in a wo-
man, whom I cured by purging him first with *Pillule Pe-
silenciales Russi* mixed with our *Essentia Mercurialis*, after-
ward he drunke oftentimes, *Aurum Diaphoreticum*, but
last of all, by giuing him *Crocus martis* in drinke hee was
perfectly cured.

21 A Goldsmith of *Staburg* had his skull perished vntil
the innermost skin, or pellicle, which they call, *Meninx te-
nuis*: which also swelled vppe, whome I cured by open-
ing the skull, and by purging the skinne or pellicle, as it
commonly falleth out in the wounds of the head with
Unguentum Fuscum, and afterward with *Blasamum Hyperici*,
and with the flowers of herbes a propiate for the head
applied to the place painted in forme of a plaster. But in

Experiments.

the meane time he dranke thrise euerie day of the oyle of Vitrioll with the water of Basell and Lauender: Note that this disease is called *Talparia*, or *Talpa*.

22 A girle of the age of fiftene yeares before she had her flowers, was verie sore sicke, whome I cured with the Oyle of Camomell, in the water of *Melissa* and *Valerian*.

23 I cured a woman that for thirtie yeares had a canker in her breast, by giuing her *Essentia Mercurialis*, with the water of Plantaine.

24 A boy had his face and stones swollen whom I cured with the extraction of *Rhabarba*.

25 One Ionas falling in loue with one *Sabian*, fell besides himselfe, whom I holpe by giuing him in drinke *Lapidem siue calculum microcosmi*.

26 The daughter of one Oliuer being very pale did greedilie cate sinall stones, chauke, lime, dust, and such like, (as they commonly doe which haue the longing sickness called *Pica* or *Maluchia*) thorowe the lothing of the stomacke, whome I cured by purging her with *Essentia Mercurialis* for the first vomite, afterwarde for certaine daies I gaue her oyle of Vitrioll to drinke with the water of minte.

27 One was sicke of the Louis euill called (*Tibiriasis*) whom I cured with these pilles. R. *Essentia mercurialis*. ʒss. *Aloes Hepatice* and *Mirba ana*. ʒss. *Saffrana* halfe a scruple, make thereof pilles with the oyle of *Staphisegria*, afterward he dranke a draught of wine of *Centauris* or *Perficaria*.

28 A boy of eightene, yeares old had a tooth drawn, and three months after a certaine blacke blather appeared in the place of the tooth. The which I daily annointed with oyle of Vitrioll, and so the blather was taken awaie, and the new tooth remained.

29 A young Gentlewoman, called *Ascania* had great paine in her head, and was cleane ouer all her bodie, because shee had not the due course of her teares, who after shee had often vomited, the paine abated: but when shee could

Could not abide any longer to vomit, I cured her by drawing bloud out of the vaine which is vnder the ball of the foote, and afterward the teames had their naturall course, and she was holpen.

30 I oftentimes cured the falling sicknesse with *Essentia Veratri Nigri* prepared after our order.

31 One that had the Flux of bloud by meanes of an Arter that was cut, I holpe with *Kist Stipticum*.

32 A Knight being in an assemblie was sodenlie astoned and diseased ouer all his bodie, as if hee had hadde the *Apoplexie*, whome I cured by anointing the hinder parte of his head with *Balsamum Heleni*, and *Essentia Mercurialis*.

33 A man of the countrie being stung with a Viper or adder, fel presently into a colde sweate, to the great danger of his life, who was restored to his health presently by drinking *Theriaca Nostra* with strong wine.

34 A woman who had not her naturall courses, was troubled with a verie sore cough: the which I cured by opening the vaine beneath the ball of the foote.

35 A fat drunken Tauerner was in danger of his life by a surfet, who was restored to his health by letting of blood.

36 A woman called *Sabina* had a long time the fixe of the belly, by reason of the loosenesse of the stomacke, the which I cured by giuing her oyle of *Vitrioll*, with conserve of *Anthos*.

37 A man that was wounded in the pellicle or tunicle of the heart, was cured with *Essentia Solis*.

38 A yong man being vexed with a continuall and violent cough, I cured by giuing him oftentimes the iuice of Horehound with our *Oximell*, and after that he voyded a worme vpward and was holpen.

39 A young childe had after a sicknesse a swelling in his breast by reason of the aboundance of humours, the which I cured onely with *Theriaca Nostra*.

40 A certaine man had a disease called *Carcinome*, or *Gangrena*, the which was cured with *Oleum Veneris*.

41 A certaine woman was so troubled with a disease in her secret partes, that what moist or liquid meate shee did eate, presently shee vomited againe, the which was cured with *Oleum Margaritarum*.

42 One Elingus had a great paine in his stomacke, the which was holpe with *Essentia Mercurialis Vomitoria*, the which shortly after vomited a peece of flesh wherein was hid a worme.

43 One Vermundus, vvas so troubled in his head and braine, that hee staggered hither and thither, as though hee had beene drunke, whome I holpe by giuing him *Pillulas Pestilenciales*, with the which I mixed *Essentiam Mercurialem*, that caused him to vomite a hundred and fiftie wormes.

44 A certaine man was sicke of the spleene, whom I cured with *Crocus martis*, in the water of *Tamaris* and *Enula Campana*, and by outwardly applying *Balsamum gummi ammoniaci*.

45 One was troubled vwith a corosion or gnawing of the intralles, whome I cured by ministring vnto him *Flores Veneris* in wormewood wine.

46 One was troubled with paines in the stomacke thorow weakenesse, who tooke *Oleum salis* in his drinke, and caused him to haue manie seges or stooles, and so was restored to his health, as wee haue written in our booke called *Parastenasticon*.

47 A man that vvas troubled with the head-ach I purged by the nostrils, casting in the iuice of *Cyclaminus* with a firing.

48 Against the falling sicknes I gaue often to drinke the iuice of the herbe called *Lanceola*, the which is called *Herba Vernalis*, or the lesse plantaine with an emptie stomacke for the space of thirtie dayes, mixing it with the extraction of the shauings of iuorie, and the bloud of a pigion, for the man, the male, and for the woman, the female, in the *Essence* or oyle of *Craneum Humanum*.

49 In diseases of the eies termed *Catharacta* or *stilicidium* and (called in the Greeke *Epiphora*) and in swellings and paines

paines of the eyes, I haue vsed *Medicamentum sine Collirium nostrum* made of *Tutia Magistralis*, wherevwith we did not onely cure watering eies, but also the great paine of the eie liddes, and also where there vvas flesh growving ouer the sight of the eie, that it seemed to bee past the cure of those common Phisitians that professe to bee skilfull in theeies.

50. A certaine disease called *Palpus* the which is a stinking in the nose, I cured with oyle of *Vitrioll* and the water of wax.

51. One falling from a hie place pissed bloud, the which in short space I cured, giuing him to drinke ʒj. of a pouder of our inuention with ʒiij. of the flowvers of *Filix*.

52. In the great scab I haue often vsed this Vnguent, made of *Mercurie* mortified ʒij. *Ceruse* ʒj. *Euphorbium* ʒj. *Staphisagre*, *Litarge*, *Sanders*, ana ʒss. mixe them all together with as much grease of a red hogge as will suffice.

53. A certaine man being long sicke of the pox had two rumous and an vlcer in his nose, at the which euerie day there came forth great quantitie of stinking and filthie matter, in whose nose I cast this decoction with a siring. *R. Honie* ʒiij. the iuice of *Calendine*, Common salt prepared ʒij. *Aloes* washed ʒss. mixe them together. Inwardly he vvas purged vwith *Oleum Mercurij*.

54. In hard and knottie impostumes of the govvte, I vsed *Antoniacum* dissolved in vineger mixed vwith the oyle of *Turpentine*, also oyle of *Cristall*, onely dispersech and consumeth those knottes, as I haue oftentimes proued, or *Cristall* calcined vwith the oyle of *Turpentine*, also the oile of salt doth the same.

55. In curing of paines in the mouth of the stomacke, entralles, and belly, I vsed the water of the flowres of *Camomel* ʒiij. hony of *Roses* ʒj.

56. One *Ioannes Babrista* a faire yong man was infected with the pox two yeresthrough the filthy sin of Sodomites, so that there grew a peece of flesh in the invvard parte of the

the necke of the great gut with such extreme paine that he was almost dead, whome I cured by sweating manie dayes, with a Malgamic made of Mercurie and Iupiter, and opening his fundament with an instrument called *Specillum Ossicularium*, and laying on oyle of *Vitrioll*, vpon the said superfluous flesh, and afterward I cured that flesh eaten away, with a suppositorie Incarnatiue.

57 One called Gallenus had lost his speech by meanes of a hole that hee had in the pallate of his mouth comming of the pox, the which I cured with *Mercurius Dulcis diaphoreticus* cast in by a siring, and so the flesh grew againe and was made whole.

58 One was troubled with great burning of the vrine the which I holpe in this order R. dry Roses, Pug, semis, Linseede, the seede of Cucumbers, Gourdes, Melons, Mallowes, Purcelane, Populeons, ana ʒ two of the fruit of *Alkekengi*, numero x. faire water li. ss. make thereof a decoction according to Art: then straine it, and put thereto *Trochiscorum Alkekengi* ʒ ss. white sugar ʒ ij. Camphire ʒ j. mixe them and cast it into the yarde with a siring or other instrument.

59 One being sicke of a thistsicke, which is an vlceration of the lunges, with a consumption of all the whole body, the which hee tooke by the infection of his owne wife, I cured with the oyle of *Perrelles*.

60 A certaine woman had the course of her termes so long, that many times shee was readie to giue vppe the ghost, whome I cured with the oyle of *Vitrioll*, in Plantane water, and ʒ j. of *Carniola*.

61 Pustules or Wheles in all partes of the bodie, and especially in the head comming of the Poxe, I cured onely with the potion of *Lignum Vitæ* or *Guaicum*, and his purgatiue Salt, without anie other outwarde medicine.

62 A Fistula being betweene the testicules and fundament of a certaine man troubled with the pox, I healed by applying *Oleum Arsenicale fixum*.

63 A *Hernia* or *Rupter* which some call *Ramex*, in the which

with the bowelles fall into the coddles, I cured by the extraction of white sanicle, digested in bread, and afterward taken in drinke, keeping vppe the gut or entralles with a trusse made fitte for the purpose, and laying vpon the place offended, the Fesses that remained of the extraction.

64 Intollerable paines in the legges, *Ex morbo Venereo*, I cured with the oyle of *Lignum Vita*, mixt with old Theriacle.

65 A certaine maiden through want of her monethly sicknesse was so vexed, that sometime thrise a day shee seemed to be haunted with an euill spirit, whome I presently cured with the extraction of *Rhabarbe*, with the spirite of Tartar in drinke, with the water of *Melissa arthemisia* and *pulegi*, in *Oleo Vitrioli*.

66 Paines in the teeth I cured by the iuice of the nightshade and *Perscaria* made warme in a Gargarisme burying the herbes afterward in a dunghill.

67 I prepared a pouder of the ashes of *Rosemarie*, the which maketh the yellow teeth white, and healeth tumours in the Gummes verie quicklie without bloud.

68 In tumors of the vuule Gummes and iawes, I haue vsed *Oleum Vitrioli* in water of *Perscaria*.

69 In tumors of *Scrophules*, or hard impostumes of the breastes, I haue vsed the oyle of *Terpentine* mixed with *Misselto* of the Oke in forme of a vnguent.

70 At *Ingolstad* a cittie of Germanie, a certaine man had the consumption of the lungs, whome I cured with the extraction of *Consolida maior* in bread.

71 A certaine woman the which after childbirth was not well purged of her tearmes, presently fell beside her selfe, with other greeuous paines in her breast and reines of the backe, whome I holpe onely with the *Essence* of *Antimoni*.

72 A maiden of ten yeares olde after bathing her selfe fell into an *Apoplexia*, which proceeded of the Flux of grosse humours into the vessels and into the partes of the

head wherein consisteth the feeling and moouing of the whole body yet shee inorted much in her sleepe and trembled ouer all her bodie whome I cured with *Oleum craniij Humani*, giuing it with the spirit of Vitrioll in water of Lauender.

73 A young sucking childe had his palate and lippes full of Pustules or wheies called *Aphras*, whome I cured by bathing them with a linnen cloth wet in this water. R. *Consolidæ maioris & minoris*, ana one handfull, white wine ljs. boyle them together and put thereto *Sal Gemæ*, ʒij. clarified honie, l ij. and make thereof a mixture.

74 A certaine woman who wanted her naturall courses, was thereby so tormented that shee abhorred all men, yea her verie companions, whome I cured by opening the inward vaine of the arme, bicause I could not finde the vaine of the legge called *Saphena*.

75 A man of three score yeeres being full of Melancholic humours, hadde crustie scabbes ouer all his bodie, the which I cured with the medicine, R. the iuice of Plantane, *Semperuiui*, and mytshad ana *Oleum Lithargirij*, as much as will suffice, make thereof an vnquent wherewith thou shalt annoint all the partes of the bodie.

76 One was troubled with a distillation or Cataract of the eyes, whome I cured in this order. R. *Tutia* prepared and put into a fine linnen cloth, and dip or wet it well in *Vino cretico*, wherewith wash the eyes oftentimes and they shall be holpe.

77 A certaine woman after childbirth was troubled with great paine and chops in her breast, which I cured washing them often with wine mixt with *Oleum saturni*, and afterward the child did sucke.

78 A yong maiden being troubled with a greuous vomiting that shee could neither retaine meate nor drinke that shee tooke, the entrals moreouer swelled exceedingly, whome I cured by applying a plaister of the leuen of bread with the iuice of mint.

79 A certaine woman that three moneths after shee was conceived, feared abortion or birth of her childe afore the time, whome I cured with the Extraction of Rhabarbe with the spirite of Tartar, and afterwarde shee drunke oftentimes *Essentia Melisse* with *Oleum Solis*.

80 One Gotius, had a bone out of ioynt for three daies, which afterward swelled maruellously, the which swelling I holpe with *Oleo Verbasci* and *Prunella*, otherwise *Primule* with the iuice of *Camomilla*, and *Agrimonie*, and *Oleum Petroleum*, these being mixed together warme, I anointed the place being greeced, and so the bone was restored to his place againe: then afterwarde to strengthen and comfort the ioynts, I vsed the saide vnguent mixed with *Mistletoe* of the Oke, and *Consolida Maior*, vntill the cure was perfectly done.

81 A woman being almost dead of the Chollicke, I cured with the red oyle of *Vitrioll*, drunke in Aniseede water, and a while after that potion, she voided a worme and was cured.

82 A certaine man called Barthelmew, having carnall companie with his wife, could voide no sperme at his yard but onely winde, the which by often vsing of *Oleum Vitrioli* with the spirite of Tartar in distilled wine, and afterward the Extraction of *Satirion* hee performed the act verie well.

83 A child often yeares old was troubled with a stone in the bottome of his yarde, the which I cured by giuing him *Oleum Vitrioli* to drinke in *Aqua Aqualie*, and then I applied outwardly *oleo cancrorum* with the oyle of Turpentine, and so within one houres space the stone came forth and hee was holpe.

84 A woman of twenty yeares old being married could haue no children, who by the vse of taking the extraction of *Satirion* she conceived, and within nine moneths shee had a strong childe, but lest that after her childbirth shee shoulde become barren againe and dried away with a leanenesse, I gaue her to drinke *Oleum Margaritarum*

with Romaine coleworts.

85 A certaine woman being troubled with great abundance of her naturall sicknesse had great swelling and paines in her hands and feete, and fell manie times into a sound, whome I cured by taking often the Extraction of *Rhabarbe*.

86 To cause nurses to haue a bundance of milke, I haue taken the fresh branches or tops of fenell and boyled in water or wine, and giuen it to drinke at dinner, or supper, and at all times, for it greatly augmenteth the milke.

87 One had in the arme pit a sanguine impostume, vpon the which impostume I applied a linnen cloth wet in mans bloud, being warme, and so in short time he recovered his health, not without great admiration.

88 One called Ambrose, while he yawned, sodainly the lower iaw remained with great grieve and paine, whome I cured with the decoction of Camomel, *Verbascum Perforata*, and such like, as before in Number. 80.

X 89 One was troubled three yeares with a disinesse in the head, whome I cured within a moneth by drinking *Oleum Vitrioli*, in *Betoni* water.

90 A man being vehemently troubled a yceres space with paines in the head, I cured onely by opening of the skull, and in the same manner I cured the trembling of the braine, taking therewithall, *Oleum salis* in water of Basell.

91 A certaine maide for want of her monethly sicknes, was swollen all the bodie ouer, and had red Pustules, which alwaies at certaine houres of the day appeared seuen times, and vanished away with great paine of the stomacke, and founding, whom I cured giuing her in drinke *Essentia Splenis*, extracted out of the Splene of an oxe in the water of *Melisse* and *Artemisia*.

92 I holpe one of the plurisie by drawing away bloud of the inward vaine of the arme on that side, giuing him also in drinke *Spiritus Tartari*, in *Aqua Melisse* and anointing the outward partes with the oyle of the mouse of the mountaine.

93 A certaine woman hauing a coroding vicer in the left brest with great paines, by meanes that shee had not her naturall sicknesse, shee had also in the right breast, necke, and arme pit, certaine kernels, and hard tumors, and chiefly the left arme was astonied or taken, to whome I gaue sundrie times a purgation of the extraction of Rhabarbe, and the oyle of Golde by the space of a moneth, outwardly I washed the breast with the decoction of the rootes of Celandine in wine: also I laied thereon plegetes wet with *Oleum Veneris*, mixt with honie and rooled it, and afterward I layd it on our common *Opodeltoche*, and so shee was perfectly cured.

94 One *Rosina*, was troubled with a quartane Agev the space of twelue months, with induration and swelling of the Splene, whereof shee fell into a kinde of drop sic which is called *Ascitem*, the which I purged first with *Essentia*, and *Trochiscis Alhandali & Serapionis*. The second day I commaunded her that shee should licke in *Diacubebe* for the space of a moneth.

95 One had a hard swelling in the flesh of his legge caused of (*Morbus Hispanicus*) whome I cured with *Oleum Antimoni*, ζ iii. Mercurie mortified according to our order ζ i. mixt into an vngent.

96 A noble woman was troubled vvith *Empiema* the vvwhich is a spitting foorth of filthie matter, vvhome I cured vvith *Oleum Sulfuris* drunke in vvater of *Ciclamini*, *Melissa* and *Betonie*.

97 in grieuous paines of the ioyntes I haue vsed, *Oleum Vitriolli* in vvater of turpentine, or vvater of vvormvvood.

98 A priest vvwas troubled vvith the running govvte and vvith great paines in his Kidneis, vvhom I cured only vvith oyle of turpentine according to our order.

99 A certaine Queene through the Retention of her menstrues, had her tongue so inflamed and svollen that shee could not speake, and had a lameness throughout the vvhole bodie, and also fel besides herselfe, vvhome I cured by dravving blood from the vrine called *Saphena*.

100 A child of twelue yeares olde had sodenly a great

swelling in his head the which was soft, whome I cured in foure dayes with this medicine, R. oyle of Camomil, *Tapsi Barbat*, *Hipericon*, and mixe them, and therevwith annoint the tumor.

101 A young man that was troubled with *Spasmus Caninus*, so that his mouth was drawne awry, I cured by annointing the reines of the backe with *Balsamum Helenij* & *Hederae*, and by little and little drawing the place being avvrie to his forme vvith the gentle rubbing of my hand: Moreover, I gaue him in his drinke *Oleum salis*.

102 One had an impostume behinde his eare, the which I cured in purging him vvith our *Essentia Mercurialis*, and applying our *Apodelia*.

103 I cured the inflation and hardnesse of the spleene, with my plaister made of gummes, and *oleum Philosophorum*, with the iuice of *Ciclaminius*.

104 A certaine woman being avvake vvvas vexed with *Litargia*, so that her eies vvvere alvvay shut, and if any had called her, shee coulde scarce open her eies, and no man could vnderstand vvhat she said, nor yet ansvver anie man, the vvwhich woman vvvas brought to her perfect health onely by the vse of *oleum vitrioli*.

105 A noble man in Carinthia vvvas sick of the plague vvhom I cured by giuing him euery morning *electuarium inniperorum*, wherevvith I mixed one scruple of oile of *vitrioli*.

106 A Prince in Germanie that was troubled with the frensie, by reason of a sharpe feuer, vvhom I cured vvith giuing him fvee graines of *Laudanum nostrum* vvwhich expelled the feuer, and caused him to sleepe sixe houres aftervvvard.

107 A Gentlevvoman of name vvvas troubled with the suffocation of the matrix, vvhom I cured vvith *specifico nostro corticis ficus*, being laide vpon hote coles, and taking the fume thereof at the lovver partes, and presently shee was holpe.

108 A Lawyer of Augusta was long sicke of the collicke, and was forsaken of other Physitions, whome I cured

red by giuing him *Laudanum nostrum*.

109 A Barber of Argentine was greatly troubled with the head-ach, to whom I gaue the oyle of sweete margeraine to smell, and put a drop thereof into both eares, and as soone as it was done he was holpe.

110 A certaine woman at Colmaria, was troubled with the falling sicknesse, in whose nose I put the oyle of *Gargates*, and within a little while after she recouered againe; then I purged her with *Elleboro nostro*, and the next day I gaue her certaine drops of the oyle of *Cranei humane*, who afterward was troubled no more.

111 A certaine Baron was fore infected with *Morbus Hispanicus* and miserably annoiued with Vigoes vnguent, and left off the schoole doctors, vvhome I first purged with our *Specificum Torpetum*, and then I gaue him *oleum solis & Margaritarum*, in *aqua guaiaci rectificate*, and so he was perfectly cured.

112 Many that were troubled with the quartane feuer I haue cured with our *Turpeto*, and also those that had the pestilence and plurisie.

113 A certaine man offittie yeres olde was vexed with a cramp that his head and necke was drawen downe to his breast, and could not lift nor stirre it, vnto whome I applied *Arcanum magnetis & oleum salis*, and so he was cured.

114 One was troubled with a palsie, whome I cured onely with the essence of *Cheri* drawen with the spirite of wine.

The end of the Experiments of Philip Theophrastus Paracelsus a most excellent Doctor of the one and the other Physicke: enioyne thereto the praise of Iesus Christ, and farewell.



Thought good (gentle Reader) to publish and make thee partaker of these foure particular things, which, if at the first sight they shall not seeme to agree with thy worke and practise, thou must remember to impute that vnto thine error and ignorance; for, a light error doth marre a whole worke, which thou must amend by reading of Philosophers bookes. For which cause the sayings of Philosophers are much and long to bee searched, examined, and thought vpon before thou canst get out the hidden meanings of them. If then in reading Philosophers Bookes thou play the sluggard, thou canst neuer bee perfect in preparing thy matters, and therefore I might not by the authoritie of the lawes of Philosophie, interpret all things openly, word for word to thee. Some things are to be left for industrious wittes, wherein to excercise themselves by studying and searching. Notwithstanding if thou be not vnthankfull, all these things shall be opened and declared vnto thee in my Gallize portu; where verie many workings hitherto knowne of fewe, shall faithfully bee set foorth. In the meane season knowe thou, that I am not the deniser of these particular things; for some of them I had of gift, and some other for money and rewards came to my hands. To thee I giue them freely, which vse well. Farewell.

THe philosophers *Saturne*, is properly the markasite of
 leade, and in deede doth excell *Sol* and *Luna*, in so
 much that *Raymond* saith, that in this inferior world, there
 is no greater secret, then that which consisteth in the
 Markasite of Lead, insomuch that they which haue
 throughly sought out the force and nature of it, haue
 bound themselues together by othe neuer to vtter those
 secrets of nature vnto the ende of their liues. For so much
 as his operation is of such kinde, as truely it hath manie
 and sundrie vses, which being duly prepared, doth not on-
 ly alter and change the filthie and corrupt humours of our
 bodies, but also can change and transmute by sundrie ex-
 periments, *Luna* into *Sol*.

Take of the Minerall markasite of leade xii. pound and
 grinde it into fine pouder vppon a Marble stone, as they
 grinde colours vvith vinegar: being well ground and tem-
 pered, put it into a strong glasse, and put thereon a good
 quantitie of distilled vinegar, and stir it well with a stick-
 and so let it stand in *Balneo Maria*: then set thereon a blind
 head, and there let it stand eight daies together, stirring and
 mouing it euerie day fixe or seauen times: then let it coole:
 and the vinegar wilbe of a yellow colour, the which ye shal
 powre forth into another glasse, taking heed that ye stirre
 not the phecies: then put thereon more vinegar, & stirre it
 wel with a stick, and set on the blind head and set it in *Bal-
 neo Maria* other viii. daies, as ye did afore, then powre forth
 that vinegar being coloured into the other glasse. And this
 order ye shal vse so long vntil you see the vinegar no more
 coloured, for at the last the phecies wil remaine in a white
 masse, like white earth.

Distillation of the coloured Vinegar.

THen take all that vinegar being coloured, and distill it
 in *Balneo* vntill it will drop no more, and there let thy

E

cucurbit

cucurbit stand three dayes with the phecés that it may drie well, then take it forth, and thou shalt finde in the bottome of the glasse a white matter, the which take out, for in that whitenesse, the rednes of the Markasite is hidden, which being prepared, auaileth much to make *aquam philosophorum* that they call *ardentem*.

The preparation of the Phecés.

Take the white phecés or matter, and put it into a distilling vessell with a great recipient very well luted, that the spirites goe not forth, and set it in the hot ashes, and giue it a gentle fire, and then increase it according to arte a day or two, and there will come forth first a white water, and then a red or golden yellow oyle, the which is to be kept close with great care.

The phecés to be taken againe.

Then take those phecés and set them in a calcining furnace eight dayes, then take them forth and grinde them finely, and put them in a glasse with a good quantitie of distilled vineger, and stirre them well together, that being doone, set it againe in *Balneo* for eight daies together, and stirre it euery day seuen or eight times, the more the better, then let it waxe colde and settle, and powre away the cleare part from the phecés, but take heed that ye stir not the dregges or bottome. Then powre on fresh vineger, and set it in *Balneo* againe, and doe as ye did afore, and then powre away the vineger againe, and cast away the phecés, for they are nothing worth.

The distillation of the vineger.

Then take the vineger which you reuered, and distill it with a gentle fire, and in the bottome thou shalt finde a salt, in the which remaineth all the force and strength. Then calcine the said salt againe in a reuerberatorie foure and twentie houres with a great fire, then take it forth and put it in the glasse wherein it was afore, and put thereon fresh vineger and set it in *Balneo*. And this thou shalt do so often vntill the salt leaue no phecés in the bottome: that
being

being done, distil thy vinegar as at the first, and thou shalt find thy selfe prepared liquid and cleare as Cristall.

Coniunctio spiritus corporis, scilicet olei & salis.

Take the aforesaid salt, and grinde it vpon a stone, dropping thereon his red oyle by little and little: that being doone, put it into a cucurbit luted with *Hermes* seale, and so set it vpon a treuet in an *Athamor* twenty dayes, and it will be fixed into a red stone, so that ye haue the true government of the fire. Then take it forth and grinde it vpon a stone, and according to the waight put thereunto as many *Leiones* of the *Calex* offine gold, and vpon all these put on as much of the white water which ye distilled afore the red oyle as all the whole doth weigh, and close it vpper with *Hermes* seale, and set it in ashes in an *Athamor* with a soft fire vntill it be fixed, but after it be fixed there wil appeere many colours, the which wil turne into perfect oyle and true *Elixer*. Reioyce in this, but before yee beginne the worke, consider of it and pray.

The second particular that is called Torpetum sine diaphoreticum minerale, purging without loathsomnesse or difficultie, helping the pluresie, the plague, and especially the French pox.

Take *Leonis à dracone repurgatissimi* one part, *aquila mineralis repurgatissima* twelue partes, mixe them together according to Arte, then put them into a cucurbit of glasse, and put thereon twise so much of the liquor of red *Colcathor* without flemme, as the matter weyeth, and then nourish it in warme sand with a gentle fire three dayes taking heede that the matter ascend not into the head. That being done, distill it that the pceces may remaine drie, then increase thy fire that the sand and glasse may be red hote the space of three hours: then let it wax cold, and take out the matter and beate it finely, and wash it with faire distilled water, vntill it haue lost his sharpenesse, and that thou shalt do diuers times till it be well purged: then drie it and put it into a glasse, and put thereunto the spirite of wine that it may be couered three fingers hie, and set it on

fire, and thus thou shalt do three times, and then haſt thou without any doubt a greater ſecret to heale his proper diſeaſe, ſo that within ſix daies he ſhall be quite whole. The doſe is about ſiue graines in conſerue of roſes drunke with wine or *Saccaro Roſato* as well in the morning as at night when hee goeth to bed, and let the patient ſweate thereon two houres at each time. It is a moſt ſoueraigne medicine againſt all contractions, and you uſe it (as afore) according to the nature of the diſeaſe. But the patient muſt uſe it ſix daies. If there appeare any puſtules ye ſhal cure them by touching them with oyle of Sulphure. Moreouer thoſe that haue the dropſie or ſuch like moiſt diſeaſes in the body are cured by giuing them ſix graines in water of *Cardus Benedictus*, letting them ſweate thereon as is aforeſaid, and keeping the order afore ſet downe. Againſt the Pluriſie, yee ſhall giue foure graines in the ſaid water. And againſt the plague in roſe vinegar. Againſt the falling ſicknes with water of blacke cherries or Pionie. Furthermore, if anie haue had the ſame diſeaſe by nature, yee ſhall giue them euerie day a little pill in *Aqua Pionia*, putting thereon ſix dropes of the ſpirit of *Vitrioll*. If I would ſhew or expreſſe all the vertues, I ſhould write a booke thereof, but that which remaineth I will ſhewe more at large in my booke called *Portus Gaſconicus* with the order to draw the ſpirit of wine.

The third particular called Landanum Anodinum, the which is moſt excellent of all other ſecrets in aſſwaging grieſes and paines in diuerſe diſeaſes.

TAKE *Liquoris aqua inexperiti & inſpiſſati* ʒij & put thereto the ſpirit of wine, and ſet it in *Balneo* to digeſt, vntil it haue drawen awaie the Tincture: then powre it forth into a cleane veſſell, and put on more, and ſo ſet it to digeſt againe ſo long as it will giue any Tincture or colour. Then take the gumme of Henbane dried in the ſunne ʒj. and draw away his Tincture with the ſpirit of wine, as thou didſt out of the liquor aforeſaide, then take

Diamber

Diamber ʒij. and likewise draw away his Tincture with the spirit of wine, and keepe it verie close vntill such time as I shall shew thee: then take *momia* ʒ ss. and drawe away his Tincture with the spirit of wine, and when thou hast done mixe it with the other, then take *Crocus Orientalis* ʒ iij. and drawe foorth his tincture and mixe it with the rest, and euerie day stirre it, and keepe it in a warme place close stopped fifteene daies; that being done, distill it in *Balneo*, and there will remaine a little matter in the bottome, then put thereto a little of the Tincture of *Diambra*, the which ye reserued afore. and so let it stand in digestion vntill it be thicke, stirring it 3. or 4. times a day vntill the smell of the licour be in a manner consumed, the which will be in sixe weekes. Then take these that follow, the licour of *Currall*, cleare *Ambre* or *Succinum* of each ʒ j. *Unicornes horne* 6. graines, *Magisterium Perlarum* one scruple, *Osis de Corde Cerni* halfe a scruple, *Aurum Potabile*, or his Tincture ʒ ss. All these being finely beaten and mixed in a stone or glasse mortar, with the spirit of *Diamber*, put in with the residue being thicke, and so stirring it sundrie dayes afterward, distill al the spirit of wine away, then put thereon the residue of the spirit of *Diambra*, and when it is almost dry, put therto *Olei succini*, *olei masi* & *Cinamoni* of each about one scruple: Then take one part and reserue it for women without muske, for it hurteth them. But to the other parte for men, put in halfe a scruple of the extraction of muske made with the spirit of wine, and set it in a warme place that it may drie, and so keepe it to thy vse. Ye may giue it in forme of pilles or dissolue it in some conuenient licour, inconuenient Dose, as iij. graines, or sixe graines for those that are of strong nature. It comforteth much against the chollicke, the frensie hotte Feuers, *Asthritide Podagra*, the weakenesse of the stomacke, the yex, and comforteth against vomiting, prouoketh sleepe. Against the falling sicknes yee shall giue iij. graines with the spirit of *Virrioll* and *Essentia Camphora* that is drawen with oyle of sweete Almondes, the which is made in this order.

The order to draw the Essence of Campher.

Take Campher $\mathfrak{z}$ j oyle offweete Almondes $\mathfrak{z}$ ss. macerate them in the sunne or in *Balneo*, or in a drie warme furnace foure and twentie houres, then draw fourth his Tincture or essence with the spirit of wine, and put thereto $\mathfrak{z}$ j of *Laudanum*, and $\mathfrak{z}$ ii of the spirit of *vitrioll*, and $\mathfrak{z}$ sixe of the water of pionic floures, and stirre them together, and giue therof one spoonful at the time of the fit. It is a most excellent remedie against all vncurable diseases.

The fourth specificum called Panchimagogon, the which doth purge in small dose all noisome spirits that are mingled with the humours.

Take *Specierum Diarhodon abbatis* $\mathfrak{z}$ ii. and drawe forth the tincture with the spirit of wine, and keep it by it selfe. Afterward take the *Pulpe* of *Colocinthides* $\mathfrak{z}$ viii. *Turbit* $\mathfrak{z}$ v. *Agarici* $\mathfrak{z}$ i ss. *Helebori nigri* $\mathfrak{z}$ vii. *Dyagredi* $\mathfrak{z}$ vi. *Foliorum sene* $\mathfrak{z}$ iiiii. *Rhabarbari* $\mathfrak{z}$ ii. *Elateri* $\mathfrak{z}$ ss. beate them and mixe them together, and put thereon *Sinamon* water, the which is made in this order. The *Sinamond* li. and stamp it grossly, then infuse it in white wine foure and twentie houres close stopped, then distil it with a gentle fire being close luted, for with this *sinamond* water or spirit of wine, thou maist drawe fourth the tincture of all the aforesaide drugges. Alwayes provided, that ye keepe them a month in a warme place to macerate, stirring them three or foure times in a day, and at the end of the moneth powre fourth the licour, and put the pheses into a Retort, and distill fourth the oile and water, the oile ye shal rectifie, and reserve. The pheses that remaine ye shall calcine, and make thereof a salt, the which ye shall put to the oile that ye rectified. Then take that licour which ye reserved first, and distill it in *Balneo*, and in the bottome there will remaine a matter thicke like honie. Then take the tincture of *Diarrhodion Abbatis*, and powre it vpon that thicke matter, and stop well thy glasse, and set it in a warme place eight dayes, stirring it every day. That being doone, draw away the

the spirit in *Balneo*, vntil it remaine thicke like honie, vnto the which ye shal put his oile that ye distilled, mixe them and let them digest vntil it be so thicke that ye may make thereof pilles, the which ye may do so soone as it feeleth the cold: for in the colde it will waxe hard, and in heate it will waxe liquid: the dose is from one scruple to twoo scruples where there shalbe need of purging in the powder of *Licores*, for so it worketh without paine.

Fourre principall diseases whereunto almost all other diseases may be referred.

THe Leprosie is the first, whose badges all manner of vlcers do beare, as itch, scabs, *Alopecia*, scurfes, scabs, choppes in the skinne, foulness, the dead euill, and such like diseases.

To the gowt doth belong the chollicke, paine in the reines, *Orexes* paine in the teeth, running gowtes, painfull fluxes, paine of the head *Cephalea* and *Himecrania*.

To the dropsie are referred all manner of feuers, apoplexies, the iaunders, and euill digestion.

To the falling sicknesse belongeth *Cathares*, beating of the heart, cramps, giddines of the head, *Apoplexis* and suffocation of the matrix.

If any of the principal of these diseases be healed, al the other inferior be also cured.

For the cure of the gowt three things are required, that is, resoluing, mitigating and strengthening.

Wherefore, if thou be of any quicke iudgement, the four particulars before set downe are sufficient for thee.

The chiefeest point of health consisteth in this, not to fil thy selfe with meate, nor to be slow in labour.

Barnardus G. Penotus Landrada a Portu S. Marie Aquitanus vnto the singular learned man Iohn Aquilla the hammer of the Ethnicks, wissheth much health.

NOT onely in these our dayes (friend Iohn) but also in the olde time amongst the learned, this prouerbe hath

hath taken place, that ignorance is the mother of maruel-
 ling. Who in these daies would not maruel to see men vt-
 terly void of al maner of learning to bee preferred before
 learned men and such as are most skilfull in the Latine
 and Greek tongues, and those are to be embraced of kings
 and princes, and revwarded with most liberall gifts, & most
 famous and learned men expert in all the tongues to be re-
 iected and contemned? You which excell in iudgement
 and learning wil ansvver, that euery perfect gift commeth
 dovvne from the Father of light. Therefore God doeth
 in these latter daies stirre vp these Ideots and Empericks,
 to stirre vp euery phisition that he should rightly prepare
 his ovvne medicines with his ovvne handes, and being so
 prepared, with sharp iudgement applie them to their pro-
 per diseases, that the seede of the disease may be pulled vp
 by the rootes, and not to commit it to an vnskilful cooke.
 And therefore of necessity from hence must both the the-
 orike and the practise, the reason and the worke concurre
 and ioyne together. because iudgement without practise
 is barren. The greatest number of them will ansvver, we
 knowe net your workes and preparations which require
 so great and hard labour, we are nowe olde and doctours,
 we wil not be made yonglings and schollers againe. If this
 ansvver might take place, the Jew, the Pope & the Turke
 would not change their superstitions, which notwithstanding
 we know to be most contrary to the sacred scripture.
 But we sufficiently and daily prooue by calcining, subli-
 ming, dissolving, putrifying, distilling, congealing and fi-
 xing by this most laudable art of Alchimie, how the pure
 may be separated from the vnpure, and the corruptible
 from the incorruptible, and that vvhich is venomous and
 deadly be changed and made wholesome and good; and as
Paracelsus saith concerning this art, we shall first consider
 that al things are created of god, for he created of nothing
 something, and that something is the seede of all things,
 and that seede worketh that effect hereunto ordained and
 appointed. Al things notwithstanding are so created that
 they shall come vnto our hands, and beginne to bee in our
 iron,

pouer, but so, as things not perfect, but to be made perfect: as things not finished, but to be finished. The matter in them truly is perfect, but the middle and last matters remaine to be made perfect. As for example, God created iron, earth, and clay, but not such as they should bee, for the clay groweth, yet not like a pot or other earthen vessel: so he created iron lying in a rude masse, and hath giuen it so rude vnto vs: therefore we with our labour must make thereof shooes for horses, sitthes, and speares. Even so is it in Physicke, for that is also created of God, but not so that it should be vterly perfect, but as yet hidden vnder the earth, not purged from his vncleane matter, but that which remaineth to be made perfect in it, is committed to the Chimist, that is, to the physition to be purged and cleansed. For herbes, trees, stones, and yron, and whatsoeuer is seene with the eies, is no true medicine, but is rude and impure, wherein as yet the pure part lieth hid. And therefore Alchimie teacheth to purge the medicine to dissolue it, and to separate things of contrarie kinde from things of the same kinde, otherwise rotten things would be mingled with rotten, and the corrupt with the corrupt, and so conspire to one effect, so that of one disease manie other should spring or arise. Briefly, euery man loueth not that wherof he hath no vnderstanding or knowledge, but flieth from it, contemneth it, and thinketh it not meete to be learned. The body onely careth for that which is outward, but the minde worshippeth his God. By how much more the knowledge or vnderstanding of any thing doth encrease or growe, so much the more is the loue of the same augmented. For all things consist in the true knowledge of them, and out of that springs all the good fruites that redound to knowledge. Knowledge also brings faith, for he that knoweth God, beginneth straitway to put his trust in him. For such as euery mans faith is, such is also his knowledge.

And contrariwise he that doth otherwise worke about nature, worketh like a Painter that painteth an image, in the which is neither life nor strength: wherefore those

F

which

which you call Emperickes shall rise euen before your faces, and take in hand and help grievous diseases, the cures whereof are vnpossible vnto you: and you together with your consolations and reasonings shall be made laughing stockes. As lately B. in Germanie it happened of a certain noble and famous woman which was vexed with the paine of the matrix. Some phyfitions saide it was the grauell and the stone; but an Empericke passing by affirmed, that it was neither the grauel nor the stone, wherefore he commanded a remedy to be prepared for the matrix, the which being done, she was straitwayes healed. Oh what a rumour was raised by and by of him! stirring vp others also to rumours and tales, saying, that her husband doeth contemne vs that wil rather vse the aduise and counsel of an Empericke, then ours. Yea and others that seemed wiser did finally regard him that would euery houre vse the help of an Empericke man most vnlearned; Marke I pray you (my friend *Aquilla*) how the enemies inflamed with enuy go about to oppresse the trueth: but at the last, will they, nill they, they shal be inforced to confesse that that cannot be denied. But you may obiekt vnto me; He that speaketh all excludeth nothing. For there be many worthy learned men, maisters and professors of Physicke, that do not deny or refuse this arte. In the which number are those most excellent and singular masters and doctors *Petrus Seuerinus Danus* which hath written maruelous thinges of this Chemicall Arte, that worthy and godly man *Michael Neander* professor of humanitie, *Theodorus Zuingerus* of Basill a man practised in this Arte, and also *Theodorus Brickmannus* a phyfition of Cullein, which both by word & deed daily excelleth with most deepe iudgement in these matters, whom I wil neuer ouerpasse with silence.

Hereafter foloweth three particular treatises, the first of the sulphur of gold and other mettals, then of stones, and the extraction of Corall.

R. Purged and fine gold made in plates ℥ j. the powder of pome stone ℥ iij. lay them *Stratum Superstratum*,
and

and reuerberate it with drie wood fūe dayes and nights together, then take the powder and keepe it in a glasse. Then melt the golde againe, and make it in plates and lay it *Stratum Superstratum* as ye did afore, and that ye must do vntill the gold haue lost his yellow colour, after take althy powders together, and put it in a glasse with distilled vineger, and there let it remaine vntill the vineger be coloured yellow, then powre it forth and put in more, and that thou shalt do so often, vntill the vineger be no more coloured, then vapour away the vineger, and thou shalt find an inpalpable powder in the bottome. If thou bee wise, looke where thou madest an end, there beginne; the like is of other mettalles. But they are not to be reuerberated so long; you shall haue of siluer a blewish colour, of yron a reddish colour, of copper a darkish colour. There is drawen out of Corall a red tincture. All which things are to be corrected with the spirite of wine being often powred thereon, there cannot be a shorter or profitabler way found out for this. Iron plates for one time are of force, but after the first *Cimentacion* they serue no more. His tincture being rightly prepared is vsed in stead of gold. If it be drawen out of the best Steele, it will fixe the mercurie of Saturne.

The second particular is of the marvellous preparation of the markasite of Lead, tincting water or other licour into his red colour.

R. Salt common prepared vitrioll Romane of each 1 vi. set them in a fire of calcination ten houres, then take it forth and beate it to powder, then put it into a stone pot vnglased, and giue it fire 15 houres according to Art, then will distil forth both the oile and the spirit together, the which ye shal rectifie in a pelican, then being rectified put thereunto the markasite of lead in powder, being in a strong cucurbit vuell luted, and then set it in ashes in a foinace, vnder the which yee shall set a burning lampe for the space of a month, and then the Markasite will

dissolue into a red matter : afterward take common fountaine water and powre thereon, then set it to dissolue in a moist place or cellar, and the floure of the Markasite will turne like to a red christall : the which take to thy worke. It purgeth the leprouse blood in plurisies, the plague, *Contractures*, the lungs and liuer, the quantity of one peece in greatnes, doth serue to dissolue the same.

The third particular, and the summe of the whole worke.

R. *Album, Albis, Albo* as much as ye will, *Aqua Soluens* vi. times as much, and set them in *Balneo* three dayes; then take it forth, filter it, and drie it; then againe dissolue it, and that do three times: being drie, dissolue it by it self, of the which solution, take three partes *olei permanentis & incombustibile* one part, *Aeris* foure parts, shut thy vessell, and in that heate nourish it, and in few dayes thou shalt haue a vniuersall medicine to expell all diseases. Reioyce, and giue praise vnto Iesus Christ.

A Fragment out of the Theorickes of Io. Iscaacus Hollandus.

Amongest all things that were created of God, water was the first, whereunto God ioined his proper earth, and of earth, whatsoeuer hath essence or life hath his originall. Therefore there are two manifest elements, that is, water and earth; in which the two other lie hidde, the fire in the earth, and the aire in the water: and they are so knit together, that they cannot be seperated. Two of them are fixed, as the earth and fire: two are flying, as water and aire. Therefore euery element doth participate within other elements. Moreouer, in euery element are two other elements, one decaying, putrifying and combustible, the other eternall and incorruptible as the heaven: besides in these natures lieth hid an other nature which is called by the name of stinking Phceces, which hinder and take

take away the strength of the rest, so as they have very little force or none, and thereby make the other elements stinking and subiect to putrifaction. There is also two kindes of waters, the one elementall, the other of raine and river waters; as there is also two kindes of earths, one elementall, cleare, shining, and white, the other blacke, stinking, and combustible. Like as also there be two fires, one elementall and naturall, the other stinking and combustible; the like is also to be saide of the aire. The base things are so mingled with the rest, that by and by they corrupt all things, so that nothing can continue long, for they bring death, and weaken al nature be it neuer so noble. This is to be vnderstoode of all things both vegetall, animall, and minerall. Therefore it is necessary by Art to seperate the elementall nature from the corruptible, that the matter may be brought to a medicinall qualitie. There bee three most subtrill spirites in all things, that is, colour, taste, and smell, these fly away inuisibly, the Philosophers call them wilde spirits, because they are not fixible, yet the industrie of the artificer may fixe them. They alwaies growe in the bodily substance vntill they come to perfection and end. The herb therfore is to be taken when it is fully grown, and take heed that you loose none of those three spirites, as the ignorant vse to do, with their putrifactions and separations of elements. For none of those spirites consisteth of the three elementall elements: but God hath adorned elements with those three spirites, and of them the fire is a. animall; the water aire elementall; and no man but God can seperate them asunder. But the water of the cloudes may be seperated from them. Also all the phecies may be separated from them which are mingled with them, which are the stinking and corruptible elements, and the foure elementall elements may be brought to a christalline shining; but these three elements, fire, aire, and earth are vnseperable. My sonne, knowe this, that Mercurie is the first of all things, for before time there was water, and the spirit of the Lord rested vpon the water, but what vvas that water, the water of the cloudes, or a moislure which

might be powred out? No: but it was a drie dusty water, & God had ioyned his earth vnto it which is his sulphur, and so the earth congealeth the water, and thereof sprung the foure elements included in these two by the will of God. Therefore Mercurie congealeth sulphure, and sulphure Mercurie; neither can one of these be without the other, as also they cannot be without their salt, which is the chiefest meane by whose help nature ingendreth and bringeth forth all vegetals, minerals, and animals. Wherefore these three, mercurie, salt, and sulphur can not be one without another, for where the one is found, there the other are found also, neither is there any thing in nature wherein these three are not found: and of these three whatsoeuer is in nature hath his originall, and are so mingled with the foure elements, that they make one body, and the salt is drowned in the bottome of the elements, for it is necessarie that the salt should keepe them vnited by his sharpnesse and drinesse, notwithstanding it is a flying spirit, but because it sticketh in the botome of the mixture, and is ouercome of the fatnes and combustible oile, in which it is found, as the yolke within the white of the egge, and the combustible oile liueth of the earth with the salt and phec- ces, and the salt is buried in the bottome of the phec- ces of the combustible oile and earth, therefore it cannot flie away from the earth, but by great force of fire. These three spirites whereof we haue spoken, are said first to be separated from the mixture of the elements which is the soul of all things, or their quintaessence, which holdeth together the whole mixture of the elements, for when the spirites are gone out, then the mixture is dissolued by it selfe and diuided, neither is there neede of fire to expel the salt from the earth, when the elements are separated from the phec- ces, then is the salt also separated with it. This salt is vnknowne to the ignoraunt. Therefore salt is the meane betweene the grosse earthly partes, and the three flying spirites resting in the naturall heat, that is, the taste, moist smell, and colour: which three are the life, soule, and quintaessence of euery thing, neither can these three spirits be
one

31
one without the other, as the Father, the Sonne, and the
Holie ghost are one, yet three persons, and one is not
without the other. The ignorant laugh, neither vnder-
stand they these three spirits, when as they are tied to the
grosse earthly fixed partes, and are made subtile, and their
salt is ioyned and mingled with them, it must transforme
them all together, and fixe them into a cristalline bodie
Diaphanes and red of colour, whereof we wil speak here-
after; he that knoweth not this salt, shall neuer bring anie
to passe in Art. The philosophers call this salt a drie wa-
ter and a liuely salt, but the ignorant thought they meant
mercurie, but the Philosophers called the three spirites
Mercurie, and the earth Sulphur, which the ignorant vnder-
stand not. Either of them can not be without the o-
ther, neither is there any thing in nature, in which these
three are not, and they are so mixed with the foure ele-
ments that they make one body and mixture. Whatsoe-
uer God hath created is in these three stones, wherefore all
may be reduced into a cristalline cleernesse by Art, giuen
by God vnto the Philosophers, for in the latter days God
wil seperate all the vncleane phecies and corruption that
is in the elements, and bring them to a cristalline cleer-
nesse and rednesse of a carbuncle. Afterward there shall
be no more corruption, but they shall endure for euer. Do
you thinke that all thinges which God hath created in
these lower partes, should vtterly perish in the latter day?
No, not the least haire of those things which God hath
created no more then the incorruptible heauen, but God
by his will wil change all things, and make them cristal-
line, and the foure elements shall be perfect, simple, and
fixed in themselues, and they shall be all a quintessence.
Demonstration of these things may be made here on earth
by Arte, for whatsoeuer God hath created may be brought
to a cristalline cleerensse, and the elements gathered to-
gether into a simple fixed substance which being doone,
no man can alter them, neither the fire it selfe burne or
change them, but they shal continue perpetually as those
things which haue attained eternitie.

The order to draw forth the Quintaessence of Sugar, collected out of the vegetable and animall workes of Isacke Holland.

HEere will I shewe thee a great secret, howe thou shalt drawe forth the quintaessence of Sugar, the which truly excelleth all vegetable workes, by meane of his temperature like vnto the incorruptible heuen, the which is neither hot, colde, nor dry, but most temperate, neuertheless compounded of the foure elements, but they strue not one with another, for if they are so ioyned together, that they can neuer be separated one from another, but for euer remaine simple and fixt in vnitie. But this heauen doth distribute and giue vnto the earth whatsoeuer is necessarie for it, although that it selfe be neither hote nor colde, moist nor dry, the which like effects hath the quintaessence of sugar, the which in it selfe hath the foure elements, as gold hath: as gold is pure, so sugar is impure, gold outwardly is hote and moist, inwardly colde, and drie, and white: sugar is the contrarie, for it is outwardly colde and drie, and inwardly hote and moist and red, and fixed both outward and inward. Neither is there any thing wanting, but that the inward qualitie may be brought, that his rednesse may appeere outwardly, and that his pheses be sepe- rated, then is it prepared, and shall not neede to be fixed, for it is fixed already, and doth retaine with it selfe al outward and inward spirits, and whatsoeuer is volatil, it doth retaine. Now what his kinde is I will tell thee, and from whence he hath his originall, that is, euen out of the red, but if thou wilt be further satisfied, reade the three and thirty chapter of the generation of those things that grow in the seas, and other waters, where we write largely of the nature thereof. Heere it shall be sufficient for vs to shewe the order how to prepare it, and in what order it shoulde be vsed in medicine, and also to other things where it may be applied. His nature is to retaine or hold all flying spirits, and to fixe them into a stone, as shalbe shewed hereafter. First ye shal vnderstand that ye cannot sepe- rate the phecies, except ye bring the inward parts outward, that is
to

to ſay, that his inward darke golden colour do appeere, the which when it is ſo diſtilled, his redneſſe is ſeene, and this fire paſſing the yellowneſſe of his aire, or his incōbuſtible oile, then mayeſt thou firſt ſeperate the pceces from the Quintaeſſence. Take therefore hard and white Sugar, for it is not needefull that yee trauell much in diſſoluing and congealing of it, although there be much impuritie therein, that hindereth not, but that the inward part may bee brought forth, for it muſt be purged when as the redneſſe doth ſhew it ſelfe outward. Take therefore ten or twentie pounds of ſugar more or leſſe, as ye ſhall thinke good, that being beaten, put it into a cucurbite of hard ſtone, and put thereon *Aqua vite*, that it may ſtand covered viij fingers, then diſtil it in *Balneo* with a ſtrong fire vntill it wil diſtil no more, then let it waxe colde, and powre on the ſaide *Aqua vite* againe and diſtil it againe, and this ſhalt thou do fixe or ſeuē times: at the laſt open the head and take forth the ſugar, which thou ſhalt put in a ſtrong glaſſe, and ſet it in fine ſifted aſhes, and put thereon the *Aqua vite*, and diſtil it vntill the halfe be come forth. then powre on againe the *Aqua vite* which thou diſtilledſt away, firſt being made warme leſt the glaſſe ſhould breake: ye ſhal note that the head would haue a hole in the top, by the which ye may powre in the *Aqua vite* with a funnel; this thou ſhalt repeate often with a ſtrong fire, that the wine and the ſugar may boyle in, and becauſe the halfe part of the wine will come away quickly, ye ſhal preſently put on the other part, for if yee ſhould diſtil forth all the wine, the ſugar would burne through too much heate, becauſe it muſt continually be boyling in the glaſſe, and it would ſnell of the burning, for it hath alwayes his combuſtible ſulfure, wherefore yee muſt alwayes haue halfe the wine in the veſſell, and when thou ſeeſt the halfe is diſtilled forth, make the ſame warme and put it in againe with a funnell, and that thou ſhalt ſo often repeate, vntill the ſugar remaine as red as blood, the which thou ſhalt perceiue through the glaſſe. Thou mayſt bring that to paſſe in viii or ten dayes according as thou ruleſt thy fire. Note, that

when thou perceiuest the matter to be red let it coole, and take away the vessell with ashes, and set the vessell in *Balneo*, and with a strong fire distill away the *Aqua vite* vntill the Sugar remaine drie, and when it will distill no more, yet shalt thou let it stand 4. or 5. daies very hot in the said *Balneo* that the sugar may be perfectly congealed, then let it coole and take out the matter or stone, the which will be blacke like pitch, that is to be vnder stood when it is congealed, then take the saide stone and put it into a great quantity of common water twise distilled and set it in *Balneo* five or six dayes, with a great heate slightly couered, stirring it euerie day five or six times with a wooden ladle, then let it coole, and take it forth and let it settle three or foure dayes, then powre of that which is cleare into another vessell, and keepe it close, then powre on those phences the sublimed water as afore, and set it in *Balneo* to digest three dayes, stirring it with a ladle as ye did afore, then let it coole and settle, and powre of the clearest part, as ye did afore and put it to the rest, then powre on more water vpon the Phences and digest it in *Balneo* as afore, and this ye must so often repeate vntill the water bee no more coloured, then thou mayest cast away the phences for they are nothing woorth, for the Element of the earth is with the Element of fire and water, neither can they bee seperated any more but are fixed together. Make thereof a triall, for there will remaine nothing but a light ashes. It will burne like oyle or fat, neither doth there any thing remaine more then of oyle or fat. Take the glasse wherein is all the red of the solution and distill it in *Balneo*, or let it vapour away if ye haue store of distilled water vntill it be dry, then let it coole & take off the head, and powre thereon more sublimed water, and set it in *Balneo* againe, and stirre it about with a wooden ladell as yee did afore, then let it settle as afore & powre out of the clearest part, and that thou shalt doe so long vntill there remaine no more phences, at the length put it in a glasse that may abide the fire and boyle or vapour it away so long vntill there appeare a certaine scum thereon, then take it forth and
set.

set it in a colde and drie, or hot and drie place, and it will grow into a great red masse or lump and transpirant like a ruby or other philosophers stone, the which if thou wilt bring to powder, set it in a warme dunghil in a large wide glasse open and let it vapour away, vntill it be come into a yellow powder like vnto golde, and so thou shalt haue the Quintaessence of Sugar fixt, the which will retaine al flying spirites. Neither is it sweete but a heavenly taste, the which if yee put it in your mouth it will melt without any feeling. If it bee winter or cold thou shalt seeme to feelee a certaine naturall heate throughout the whole bodie and shalt seeme so temperate and light as though thou couldest flie. If thou be ouerhot, swallow a little, & presently thou shalt cole easilie as though thou wentest into a cold bath, and thus it worketh in heate, moist, cold, and dry, by an incredible myracle, when ye will vse it, drinke it with rectified *aqua vita*, or rose water, Endiue or Scabiowes, or by it selfe if yee will, and thou shalt see maruels: if any be diseased outwardly with scabbes or vlcers, let him drinke of this, and wash the sores with wine wherein this Quintaessence is dissolued, and hee shall presently waxe whole, most miraculously. If any be wounded or thrust in with any weapon so that it be not deadly, let him drinke ʒj. of this Essence with warmed wine, and wash the wound with wine wherein the Quintaessence is dissolued hee shall be presently cured, so that those which shall heare or see it shall be amased thereat. It helpeth also the falling sicknesse, pestilence, and all such diseases as may happen, vnto man: if ye haue *Aurum Potabile* ye shal mixe liij. with li. of this Quintaessence in a glasse, and set it on a treuer or in a dry *Balneo* 30. daies in an Athanor and they wil be fixt together, and then it will worke miracles in mans bodie: ye may also when ye haue drawen the Quintaessence of any herbe, *Coagulate* and fix it with the same as I saide before with *Aurum Potabile*, and thou shalt see thereof miracles. Furthermore if yewil haue it to passe the helme yee must put thereon as much vinegar or *aqua vita* and distill it, and againe powre on fresh vinegar or *aqua vita* &

draw it away againe vntill the Quintaessence doth ascend in a red golden colour, as we haue shewed in many places how to distill those matters that are fixed by vineger or *aqua vita*, for when it is distilled by the Limbecke, his vertues are augmented a thousand times, & wil work strange cures: keep this as a secret, for it is a gret mystery in nature.

*Here beginneth a manuel or handy worke, how the Quinta-
essence may be drawn out of honie.*

NOW wil I open vnto you a great secret in the vegetall worke of honie; to wit, a manuellous nature, for it is drawn out of the most noble & pure part of the floures. The nature of Bees is such, that they draw out the best of euery thing, as in the Animall worke is more at large described, wherein there is taught how to extract the nature of al beasts, and specially in the 84. Chapter. Wherefore (my sonne) know this, that al that God hath created good in the vpper part of the world, are perfect and vncorruptible, as the heauen: but whatsoeuer in these lower partes, whether it be in beasts, fishes, and all manner of sensible creatures, hearbs, or plants, it is indued with a double nature, that is to say, perfect, and vnperfect: the perfect nature is called the Quintaessence, the vnperfect the Pheces or dregges, or the venemous or combustibile oyle. Therefore you shall seperate the diegges and combustibile oyle, and then that which remaineth is perfect, and is called the Quintaessence, which will endure continually euen as the heauen, neyther can it bee dissolued with fire or any other thing. For when God had created all things, and looked vpon them, they were all perfect good, there was nothing lacking to any, and therefore for loues sake, I say vnto thee, that God hath put a secret nature or influence in euery creature, and that to euery nature of one sort or kind he hath giuen one common influence, and to euery one of seuerall kindes their seuerall influence, and vertue, whether it be on Physicke, or other secret workes, which partly are found out by natural workmanship. And yet more things
are

are vnknown then are apparant to our senses : what doe you not thinke that an herb that is appointed for one disease which it will cure, doth not containe in it many more vertues then are knowne vnto vs? Yes truely many more. This also I adde, that if the phleges and combustible oile be taken away from this thing or herb, which in all things is the poyson, that should be taken away that brings death vnto vs, and the elements should be purified, and so burned together by Art. that they shall passe together by a Limbecke, and be ioyned together, as it were coupled in marriage, that it may roote out al manner of disease from euery thing, be it herb or liuing thing, or be drawen from his venome, as in the 14. chapter of the Prologue of this booke is declared, and also in the Prologue of the Animall worke, whereas the manner of drawing the Quintaessence out of all venemous beasts, birds, wormes, and flies, is plainly declared, that it may help all the griefes of man, but that specially is drawen out of the blood of man, and there is likewise declared, that there is no neede of things without man or beast to help such as are infected. For euery creature containes in himselfe the remedy of his disease, which remedy may be drawne without the hurt of man or beast, that the disease may bee miraculously cured, as is there most excellently taught in the theoricke and in the practise. Therefore I would write this, that thou soone mightest vnderstand what marvellous force is in honie, which is taken out of all floures, and gathered into one masse, which truely is indued with sundry vertues. For if GOD hath giuen vnto other things the gift of healing, what then is there not in honie, which is gathered out of so many floures, and euery herb indued with his owne proper vertue? Truely if it be brought to his height and excellencie, it will worke maruellously. Now consider what lieth hidden in this Quintaessence, and esteeme it not lightly, but keepe it secret as the most excellent thing of al the animal worke, the which being obtained, you shall neede no other medicines to put away al the accidents of the bodie.

The second Chapter.

NOW I will set in hand with the practise. Take twelue quartes of the best virgin Honie, and put it in a great earthen vessel with a Limbecke well luted, and set it in *Balneo*, & lute a recipient to the necke of it, and distil that which will distil of it in your *Balneo* boyling. My sonne knowe this, that there is no common water in honie but onely Philosophicall and Elementall, for the Element of aire doth first passe with the Element of fire, in the which the aire is contained, and the aire when it riseth resemblith the sauour of *aqua vite* distilled, and at the first cannot be knownen from *aqua vite*, neither by sight, neither sauour: distill it vntill there wil no more arise. Then leaue the vessel in *Balneo* siue daies with a Limbecke and receiuer, let it boyle night and day that the matter may be distilled, then let it coole and take it out and take away the receiuer and Limbecke, and that which is in the receiuer powre into the vessel againe vpon the drie matter and set it in *Balneo* and couer the mouth of the vessel with a cleane dish well luted, and let your *Balneo* be onely luke warme. My sonne vnderstand that it may thus bee done, for it is good that the fire be drawen with his proper aire, so as a mā would stay so long, for it wold be of the greater force. The auncient Philosophers wrought in this sort, but the danger is, when the vessels shall be opened lest the water flie away, for it is as subtil as wine. For euerie time the aire is to be drawn away and againe to be powred on, making putrifaction in a warme *Balneo*, but first it must be well luted, and a Limbecke being set on with a receiuer, you must reiterate the worke vntill the fire rise like vnto red blood. There is another methode or rule of working found out in these our daies which is in this sort.

The third Chapter.

THEY are thus drawne out and the matter dried, as is aforesaide, then take common water twice distilled in *Balneo* and powre on as much as is sufficient, and set it in *Balneo*

Balneo; couer the mouth of the vessel: but let not the *Balneo* boile; and so let it stand three daies and three nights; moouing it day and night with a spattle of wood: let it coole & be poured out and strained. Then take a cleane vessell and poure out that which is cleere, and powre vpon the phecce fresh distilled water as you did before, & set the vessell in *Balneo*; and doe as you did before: let it bee cleaned and put aside with the first water; and put on again fresh water distilled and set it in *Balneo* as aforesaid; and do this so often vntill the water be no more colored, for then haue you the fire seperated from the earth, but reserve the earth or Phecce vntill I tell you further what you shall do with it, for there is yet a combustible oyle in it.

The fourth Chapter.

TAKE the vessel wherein is the colored water, and set it in *Balneo* with a Limbecke and receiuer well luted, and distill al the water with a boyling *Balneo*; & let the matter be well dried and coole, then take away the Alimbecke & let the vessell remaine in *Balneo* and powre on the water againe vpon the matter and make a fire, and set a dish vpon the mouth of the vessell and let it stand so in *Balneo* three daies, every day moouing it with a spattell of wood 3. or 4. times, then let it coole and be taken out and strained. Then take a cleane vessell and softly powre out that which is cleere into it, and vpon the phecce straightwaies poure on fresh distilled water stirring it about with a wooden ladle, and let it stand to cleere one day, & the Phecce which remaine put vnto the first Phecce. Then take a vessell and set it in a boyling *Balneo* vntill it be drie and reiterate this worke vntill there remaine no Phecce in the bottome of the vessell, so shall you haue the pure Element of fire, and the Element of the aire also must bee so often distilled vntill there remaine nothing in the bottome; and in this sort you shall haue the pure Element. Seperate then the water from the fire, and let it drie: so shall you haue a cleere shining matter like to Camphere: keepe the fire

fire well in a glaſſe, and the aire with the water in another glaſſe well cloſed vntill you haue your earth prepared.

The fiſt Chapter.

TAKE all the earth with the Pheces, and drawe out the combuſtible oile by a diſcenſorie that is with two veſſels ioyned and luted together vntill the combuſtible oile do paſſe, which is profitable for all colde diſeaſes and other paſſions which were too long to rehearſe: if you deſire not the combuſtible oile, ſuffer it to flie away. Then take your earth, and calcine it in a furnace of reuerberation gently, vntill it be al white as ſnow, then take a great earthen or ſtone veſſel, and put your white calcined earth into it, and powre out a good quantitie of common water diſtilled, and ſtirre it with a wooden ladle, and ſet it three dayes in a boyling bath, and couer it with a diſh, and ſtirre it euerie day ten or twelue times. Let it coole, and the veſſel take out, and let it cleere one whole day: then take another cleane veſſel, and ſoftly poure out that which is cleere, and vpon the pheces powre againe freſh diſtilled water, and ſet it in *Balneo*, and doe as you did before. Take it out againe, and let it cleere one day and night, and that which is yppermoſt cleere powre out to the firſt water: Then put to freſh diſtilled water the third time vnto the pheces, and ſet it in *Balneo*, and doe as you did before, and powre out the cleere the third time vnto the firſt water, then caſt away the pheces of the third water, for they are of no valew. Then take the veſſel into which the water was put, & ſet it in *Balneo* with a *limbecke*, and a receiuer: and with a boyling *Balneo* drawe out the water vntill the matter be made drie. Let it coole, take away the *Limbecke* and poure in the water againe vpon the earth, or ſalt, and ſet it one day in boyling *Balneo*. Let it diſſolve and cleere, and take out that which is cleere. And put in a little diſtilled water vpon the pheces, and let it ſtand two or three houres in a warme bath: take it out, let it cleere by the ſpace of one houre or two, and powre out the ypper part to the firſt water.

water, and cast away the Phetes, for there is nothing in them. Let the vessel be set again in *Balneo* with the earth or salt, and distill away the water vntill all be drie, and do as afore reiterating the worke, vntill that no phetes remaine in the bottome, then draine away the water from the earth, and you shal find a faire earth like Cristall: and so you shall haue pure elements.

The sixth Chapter.

TAKE a great glasse that will beare the fire, and put into it your earth and your fire, and powre your aire vpon it, and set it to distill in a furnace, in pottle or with sande or ashes, with a *Limbecke* well luted, hauing a hole in the vppermost knottie parte, that a funnell may bee put in when there shall bee neede of infusion: when as the humiditie that it hath receiued be halfe consumed, then fortifie your fire by little and little increasing it vntil you see the water boyle, and keepe the fire in that state still, vntil it be consumed euen to a pinte. Take away the fire, let it coole, take away your receauer and open the hole of the *Limbeck* and put in your glasse funnell, and poure in all the distilled water in the recipient vpon the earth, and stoppe the hole of the *Limbeck*, and set the receauer vnto the necke thereof well luted and distill againe, & obserue the maner aforesaid of drawing and making infusion, and doe thus tenne times. The tenth distillation finished, let all passe together: for then the earth is made flying. So the aire, the water, the fire, and the earth will ascend together by the *Limbeck*, and be brought into one substance which were in foure. One together in nature and now simple as the incorruptible heauen, yet are they not fixed: but notwithstanding they are so coupled together betweene themselues, that by no meanes they can bee seperated, but will continue one simple bodie for euer: euen as the christalline and vncorruptible heauen which notwithstanding is compounded of the foure elements. What thinke you of

H

this

this my ſonne? Can not this quintaefſence helpe euerie diſeaſe that doth infect man through his moſt excellent temperature whether it be in heate, cold, moyſt, or drie; for all are in it that he may diſtribute vnto euerie one that which is neceſſarie, euen as the heaven, when neede requireth, giueth vnto the earth all things, as coldneſſe, heate, or moyſture: And yet is neither hote, colde, moiſt, nor drie, but of one ſimple eſſence, and that indued with ſuch a nature that is giueth vnto euerie thing that which is neceſſarie? In like manner doth this quintaefſence: Therefore my ſonne reioyce, and giue the almighty God thanks which hath opened theſe things vnto the Philoſophers.

The vii, Chapter.

NOW my ſonne, if thou wilt bring this quintaefſence yet to a greater perfection. Take a great circulatory, or Pellican, that is a glaſſe that hath a great head like to a Limbeck, and in the top of the head a hole by the which the matter may be powred in by a funnell. Let the hole be ſtopped, out of the head cometh forth ij, arms bending round vnto the bellie, by the which that which doth aſcend vp may fall downe againe, by thoſe armes of glaſſe into the bellie of the Pellicane. This is the forme of the veſſels that diſtill one into an other, or Pellican. Take then your quintaefſence and put it in a Pellican in aſhes, but better in ſalt prepared and dried, and make your fire like vnto the extreme heate in Sommer, and the quintaefſence wil riſe lyke vnto a red oyle, and fall downe againe by the armes of the Pellican: and by often aſcention, the quintaefſence wil waxe thicke that it wil tarie in the bottome and riſe no more, then fortifie the fire that it may aſcend and deſcend againe. Then keepe the fire in that heate vntill it aſcend no more, but reſt in the bottom. Then make your fire ſtronger that it may aſcend & deſcend againe, and keepe the heate in the ſame degree vntill it riſe no more. Obſerue this manner in augmen-

ting.

ting your fire vntill the water be fixed, and the glasse be red hotte foure and twentie houres together: if the quintaessence doe not then ascend, it is fixed and brought vnto his highest vertue, & take it out of the glasse being yet hotte, for if it be cold it will waxe hard that you must breake the glasse. For at the fire it doth waxe liquide, and being set open in the ayre, it doth congeale and pearceth euerie hard thing, as oyle doth any drie leather, and in colour is like vnto a rubine, and through shining lyke a cristall, it giueth light in the darke sufficient to reade by. What doest thou thinke of this my sonne? are there not many strange bodies created of God? Truly hee hath endued the Philosophers with no lesse giftes: For they that can looke into the secrets of nature, shall see it to be of an incredible operation, for this is gathered by the Bees of the subtilest part of all plantes, trees, flowers, and fruites, and at that time when flowers breake out and trees budde. It is worthily called the Philosophers stone, for it is fixed and lyquable as waxe, and as the minerall stone transmuteth the impure mettall, so doth this alter diseases. Heereby it doth appeare that this doth beare the bell amongst all vegetals. Whereas it being yet in his grossenesse and vnpure, it is but of smal value for any vse in Physick by what meane soeuer it be boyled or scummed, but doeth alwayes retaine his nature. For it consisteth of all the fruites of the earth, plantes and trees. Whereof one herbe is hotte, another cold, another drie, another moist, one astringent, another laxatiue, some corrosiue, others venemous: and so diuers herbes haue their diuers qualities. Thirdly it commeth to passe if it helpe one disease, by and by it hindreth another. For euerie thing worketh according to his propertie when as there is separation made in the body. And of this separation it ingendreth bloud and other humors. And they are lykened vnto gunnepowder, which so long as it lyeth stil there commeth no hurt of it, but if it be brought vnto the fire, it straight vttereth his secret nature, and is kindled with a venemous fire which cannot be quenched with
H 2 water.

water. For the colde and drie, hote and moift, do ftirue amongft themfelues, a wind is ftirred vp that breaketh al things that is neere vnto it. The like happeneth vnto honie, that when it commeth to the region of the liuer that it fhould be there feperated, then it fheweth his nature to paffe vp and swell with winde, that it is no maruel if that through contention the veines of the liuer be broken, as oftentimes it happeneth, whereupon Apoftomes are caufed in diuers places, and bringeth forth fuch inflammations, that the veines are eafily broken. Although manie do greatly commend hony: but they are not the children of philofophie, neither do they vnderftand the nature of it. But when it is brought to a fimple fixed as wine, then is it the chiefeft medicine amongft al the vegetables, neither is the like vnto this found in al the world. Giue God thanks, and be liberall vnto the poore. The dofe of this is one graine, and it muft be taken euery morning with an empty ftomacke, likewise in the euening, vntil the ende of the difeafe. For euery difeafe will bee cured in fhorte time, euen after the fame manner, as the Minerall ftone maketh his proiection vpon mettals, Praise God and labour diligently.

*The manner and order how to drawe the Quintaeſſence
out of the hearbe called Roſe
folis.*

NOW my ſonne, I will teach thee the greateſt myſtery
or ſecret amongſt all vegetable things, whoſe force
and ſtrength hath bene kept ſecret amongſt all the au-
tient workemen, and they haue bound themſelues one to
another by oth, that they ſhould not vtter in their bookes
or writings the ſtrength of this herb, which is caled Roſe
folis, and in the Germane tongue *Sindawe*. Whoſeuer
therefore hath not the whole vegetable worke, he cannot
attaine to the ſtrength of this hearb. For in that worke is
comprehended al the force of medicinall things, And this
worke of vegetables is not come to the handes, but onely
of

Of the antient sworne artificers which were skilfull in the liberall artes. But now my sonne, I will open it vnto thee with adiuration, that thou shalt keepe this hidden knowledge secret. First, my sonne, you must vnderstand, that this hearb is the hearb of the sunne, vppon the which the sunne spreades his beames and influences as he doth vpon gold in the veines of the mines. And he powreth out his influences more vpon this hearb then vpon any other which is created of God, as it is euidently knowen of the antient philosophers, and this hearb doth so far surmount al other herbs which spring out of the earth, as the sunne doeth all other planets in the heauen, and hath greater force and power of influence then any other thing created of God in the firmament. So this hearb doth excell al others in vertue, and therefore this hearb is decked with another colour, other leaues, and stranger shape then all other hearbs. And his nature is such, that the hotter and drier the countrie is in the time of the yeare, and the heat of the sunne, and the more that the sunne doth heate and burne him, this hearb is the more moist and filled with deaw, insomuch that vpon one branch will hang aboue a thousand drops. Make a triall and strike this herb with a slender twig, that the drops which fall from it may fall into a large glasse vessell, and you shall see the vessell filled with a maruelous dew, and if the sunne be vehement hot, those branches in short space, that is, within the space of halfe an houre will be more full of dew then before, and if you strike the dew twentie times with a rod, yet will it againe be laden with drops; it were enough if we did see no other myracle then from whence this dewie humour should rise, which in so short space doth so aboundantly flowe from it, and how much the more the burning sunne doth scorch vp the other herbes so much the more is this moist and filled with drops even as though it had beene sprinkled ouer with water. hereupon may we gather his maruelous qualities, and iudge that there is some secret operation hidden in it; if thou do keepe this water thus gathered in a glasse, therewith thou shalt cure all the disea-

ses of the eies, whether they come of rumes or of inflammation it helpeth moreouer all the paines and diseases of the heart, it cooleth the liuer and stomacke that is inflamed & doth mittigate all the paine of the head that commeth of heart and driueth away all dreames and fantasies, it is good also to kil the canker & the wolfe, against the biting of venemous beastes, against poyson dronke, if it be taken by the mouth, it helpeth also the pestilence, it is good for many other diseases which were too long here to rehearse. This herb hath the colour of the sunne for his colour is red darke diuided with yellowe lines, and his shape is like a star and his proportion like a heavenly planet and consisteth of seauen branches, in the vtter parte brede, neare the ground narrow, & it is as though it were heauie, of a tender substance, outwardly hot and moist, inwardly cold and drie. The left side of it is cold and moist, the right side hotte and drie, and it is most temperate as gold. Wherefore, his elements cannot be seperated one from another as in other herbes, but it may be purged from his phecies, for his fixing letteth that the Elementes cannot be separated, for the fire will ascend with the aire by the *Balneum* as wee will heereafter teach. The earth may bee separated from his Phecies and the Phecies likewise from the fire and ayre, although it hath not manie dregs. Some latine writers call it *Lingua auis* or Birdes tongue, some call it *Solaria* of the sunne, of *Lunaria* is called the moone; the Flemming calls it *Sindow*. But the old Philosophers haue kept secret the qualities as yet for the maruelous effect it worketh. And it is marvell faith *Arnold de Villa noua* that a man should die that eateth euery day some of it in his grosse substance, what will it then worke when it is brought vnto his finenesse and clenfed from his phecies? It hath this great vertue in it, that if it be put into a glasse wherein there is poiso mingled with wine or any other cup that is poisoned, straightwaies the glasse wil flie in peeces, but if it be a stone pot of aleblaster or such like, the wine wil so boile as though there were a violent fire vnder it & al the wine wil run out vntil there be nothing

nothing left in the vessell : also if any man carrie this herb about him & happen on his enemies, they shal haue no power to hurt, but contrariwise, to shew him all kinde of dutie. Also if any man bee bewitched either in bodie or in his art, that is, in Cookerie, Bruing, or Baking, or by any other meanes, this herb caried about him makes him free from the witchcraft. If it bee also tyed vppon the bellie of a woman with childe, she shall straightwayes be deliuered although the childe were dead and rotten within as it hath beene oftentimes prooued by experience. This herbe caryed about one or a little thereof euery day eaten as long as it is vsed, preferueth man from the falling sicknesse. Moreouer, if a man bee taken with the Apoplexie, that his mouth bee drawn aside, and his speech and senses taken from him, they shall be all restored againe if the sicke drinke the iuice of this herbe strained, as hath beene oftentimes prooued. Moreouer if it be hanged about the neck of one that is possessed of a spirit, so long as he carieth that about him, hee shall be quiet as a Lambe, and the power of the spirit shall be taken away. Make a prooue, and you shall finde it true. The bleeding at the nose is by and by stayed, if you hold that herbe in your mouth. They that are wearied with trauell, if they drinke the iuice thereof in wine, they are by and by so refreshed, as if they had not laboured or gone on iourney, it doth comfort the synowes, muscles, tendons, and all the whole nature. Woundes are also cured therewith, if it bee drinke tenne daies together in wine or ale, if the wound be washed with the same drinke, and bound vp with a cloth wetted in the same. The paine of the teeth is by and by appeased if that herbe bee laid vnto it. All these things haue beene often prooued and found true. If it will doe such things whilest it is yet hindered with this grosse matter, what will it worke when it is brought to his perfection? My son, knowe this for a truth, that there is no herbe that growes vppon the earth to be compared vnto this in strength and goodnes, therefore take heede that you doe not neglect it, but diligently remember.

member and keepe the ſecret cloſe from them that are not of the nature of our children, and from the ignorant. For if this herbe did not grow ſo plentifully and the properties thereof were knowne, it would bee more eſteemed then golde or pretious ſtones, for the effects of the quintaeſſence are maruelous, as heereafter ſhal appeare. Nowe there remaineth that wee muſt teach howe to bring this hearbe to his higheſt degree, and to his quintaeſſence. Firſt it is to be gathered the ſame hauing his courſe in his owne houſe, that is, in the lion; and the moone behold him with a ſiniſter quadrate aſpect. It is to be gathered whole with rootes, leaues and flowers, ſo that there be neither earth, dirt, nor other hearbes mingled withall. Neither muſt it by any meane touch any water or be made moyſt. Therefore you muſt take heede that you gather it not in rainie wether, or moyſt wether: but rather when the ſunne doth ſhine hotteſt vpon it, gather great ſtore of it, and ſtampe it well in a mortar of Marble, and put it in a *Cucurbite* of ſtone with a head and receauer luted, and ſet it in *balneo*, and diſtill away al the water vntill it be ſo drie like pouder; and there will riſe together with the water of the color of moſt fine gold, which onely happeneth in this herbe, and in none other: and when there remaineth no more liquor, yet leaue the cucurbite for three or foure dayes in *Balneo*, and boyle it night and day that all the moyſture may be perfectly ſeperated and drawne away, then let it coole and take away the receauer and ſtoppe it diligently, then take off the head and take out the matter and beate it in a Marble mortar into moſt fine pouder that it may paſſe through a thicke ſiue, put this pouder againe into an earthen cucurbite, and poure on your water and aire, and ſtirre it with a wodden ladle, and couer the mouth of the cucurbite cloſe with a tyle, and ſet it in a warme bath by the ſpace of nine dayes to putriſie, euerie day ſtirring it with a wooden ladle foure or ſiue times, and couer the cucurbite againe with a tyle, ſetting a weight of lead vpon it; at the nine dayes ende take your veſſell out of the *Balneo*, and that which is
in

in it straine it into an earthen vessell glased, and straine it hard vntill the matter drie. Then take this drie powder and put into his cucurbite and couer it with a tyle, and keepe it in a warme place vntill I teach you what you shal do with it. The moist liquor which is drawn from it will be red, for the element of fire is there present with the aire & the water. put that liquor into a cucurbite of stone and put on a head and lute it wel, and set it in *Balneo* with a receauer well luted, and distill away all the water with the aire seuerally from the fire in a boyling bath, vntill there will no more distill, and the fire will passe away in the bottome, then take away the vessell out of the bath & stop it well vntill I teach thee what is further to be done. Then take againe the stone cucurbite wherein your powder is contained, which I bad you before to keepe, and poure on the fire and the aire, and stirre it wel with a woden ladle, and set it in a warme bath nine dayes more, and couer it with a tyle, and stirre it foure or five times euerie day with a ladle as you did afore. And when the nine dayes are past, straine out that which is in the vessell, and poure the liquor in a glased vessel, the residue of the powder put into another vessell as you did before, and keepe it so long vntill I teach thee how to draw out the combustible oyle. Then take againe the vessell wherein your fire is, and mingle your liquor with it which you keepe in your glased vessell, where your fire and aire is, and set a head vpon the vessell wherein your matter is, and lute it, and set it in *Balneo*, and set a receauer to the bill of the head, then distill out the water and aire with a boyling bath vntill no more will distill, and you shall haue in the receauer water and aire, take them away, and take the vessell out of *Balneo*, and you shall find remaining in the bottome like thicke *Turpentine*, and that is the element of fire mingled with many *Pheces*. Now the fire is to be separated from the *Pheces* on this manner, poure on your water and aire vpon that from whence you draw it, and stirre it with a spoone, and couer it with a tyle, and let it settle foure dayes, and the *Pheces* will fall into the bottome;

and poure out softly that that is cleare into a cleane cucurbit, that no pheses passe withall stop the vessel wherein the pheces are, and set it by. But that vessel that conteineth the water, fire and aire, set it in *balneo* with a head and receauer fitted and well luted, and distill the water and aire in that same degree. And when it will distill no more take away the receauer. Let the vessel coole, and you shall find in the bottome your fire, which keepe in his vessel well stopped and poure in your water and aire againe vpon the pheces from whence you did draw them, and stirre them with a spoone, and let it settle foure dayes, then poure it out softly from his pheces into the vessel that holdeth your fire so that no pheces bee mingled withall, couer your vessel wherein your pheces remaine and set it vp. But your vessel wherein your water aire and fire is, set againe in *Balneo* as I shewed you, and distill away the water and aire, for they two doe alwaies passe away together and the fire remaineth in the bottome. Poure on the water and aire againe vpon the Pheces, and stirre it with a spoone, then let it settle foure dayes, (this is nowe the third repetition, whereby you haue seperated the water and aire from the pheces,) and that which is cleare poure out into the vessel that holdeth your fire. Then put your Pheces vnto the first which I bad you keepe, in the which your combustible oyle is. For nowe you haue drawn your fire out of your Pheces; therefore distill your water with the aire, and when it will distill no more take away your vessel, and you shall finde in the bottome the element of fire not yet pure, but foule and full of dregges, poure on therefore the water and aire againe, and stirre it well with a spoone or ladle, couer it, and let it stand and settle foure dayes, then poure out that which is cleare into another cleane vessel, and set aside the vessel wherein your pheces are. But the vessel wherein your fire water and oyle are, set in *Balneo* to distill as long as it will distill, then take it out, and poure the liquor distilled into the vessel where your Pheces are, and dooe as I taught you to worke with the pheces, vntill you haue
your

your element of fire without any feculent or grosse substance. When you haue distilled away the water and aire from the fire, and suffered it to settle foure dayes, and that all bee cleare without any Pheces, then shall you haue your pure fire. Therefore put all your Pheces together vnto your first pheces where your combustible oyle is. Afterward take a great cucurbite of glasse and put all your three elements into it, and set it in ashes with a Limbecke and a receauer fitted and luted, and kindle a gentle fire, first in your furnace, and increase it more and more, vntill the fire and aire be passed, and that your Limbeck begin to waxe red within. Then make the heate of your fire moderate, vntill all your element of fire be passed, & the head red like bloud, and the water and aire shal swim vpon like oyle. By this meanes these three elements shall be brought to their highest essence, and be perfectly rectified: Take away the receauer and stoppe it diligently, vntill your earth be prepared, and know that in the dust and pheces there remaineth yet a combustible oile which you may extract by a discensory if you will. It is good against the colde gout, for members benommed, and sinowes too much mollified. If thou be weary of this labor, put this pouder or pheces into a reuerberatory that they may be mingled with a gentle fire vntill it be as white as snow: which being done, put it into a large cucurbite of stone & pour on a great quantity of water twice distilled, it is not material how much water you poure on, and stir it well with a wodden ladle or spoone fise or sixe times, alwaies couer it diligently with a tyle, & after foure daies suffer it to coole and let it stand foure daies & settle, then poure out the cleere from the pheces warily into another cleane vessell, and poure on fresh distilled water as afore, stirre it with your spoone, and keep it two daies in *Balneo* as before, then suffer it to coole and settle, and poure out the cleare from the Pheces, and put it to the first water: Doe this the third time, and then cast away the Pheces for they are good for nothing. All your waters that you haue drawen, distill by *Balneum*, or for the more speede,

by ashes that al the water may rise, and that there remaine in the bottome a dustie matter, poure on distilled water againe, stirre it, and keep it in *balneo*, by the space of foure and twentie houres, then let it coole and settle, and poure out that which is cleare gentlie from the Pheeces. Poure on againe more common water vpon them, and stirre it, set it in *balneo* ten or twelue houres, take it out, let it settle, & poure the cleere vnto the first water, and cast away the Pheeces, they are nothing worth. Repeate this worke so often vntill there remaine no pheeces after it hath set'ed. Then shal you haue your earth rectified from all his pheeces which you shall congele and drie, that it may be like pouder or dust. Then ioine that with your other elements in the glasse, and it wil straight resolue into his element, for the element of water is there present. Set them all together in a furnace vpon ashes, put on a head with a receauer well luted, the head must haue a hole in the top, that with a funnel the liquor may be poured in & alwaies stopped safely. Make your fire in your furnas, first gentle, afterward greater, vntil that that is fermented doe passe. But all is not to be drawen out, but about halfe a sextary of the liquor with the water, that the matter may remaine moist. For if you should drie out all, it would congele into an hard masse, and breake the glasse in the furnace. Then open the hole which is in the top of the head, and with a funnell poure in that which is in the receauer. But first it must be made warme, lest by pouring in the colde liquor the glasse do breake, but if you suffer the glasse to coole, you may poure it in without any danger. Repeate this inbibition ten or twelue times, afterward distil out whatsoeuer wil be distilled so long as any thing wil passe by the necke of the Limbecke. For after this tenth distillation, the earth wil be no more congeled but will rest in the bottome like a red golden oyle. Inbibe it againe, pouring on the liquor, and distilling it vntil al the elements passe together by the Limbecke, and that nothing at all doe remaine in the bottome of the vessell. Then giue thanks to God for his maruelous giftes which hee hath distributed.

distributed vnto his Philosophers, & hath giuen them ſo great knowledge of things as they vttered in this worke which is altogether heavenly, & rather diuine then humane. For it is a great maruel in this liſe that mans vnderſtanding can bring theſe inferior things to ſo great perfection, that they haue attained euen to the higheſt degree of vertue. Truly it is the worke of the holy ghoſt which hath put it into the mindes of men. For I do affirme, that whoſo hath this hearb ſo prepared, that he may helpe all the infirmities of mans body, whether they be curable or vncurable, except natural death which is ordained afore vnto euerie man of God. Yea this dare I be holde to ſay, that if a man do vſe daily the waight of one ſcruple of this quintaeſſence, or the quintaeſſence of ſugar and potable gold wherein pearles are diſſolued, or the quintaeſſence of Selandine. That mā by Gods help ſhal not die before the day of the great iudgement. For the humors in mans body can by no meanes predominate one ouer another, as in the thirtie ſix chapter of *Vegetales* is taught, where is intreated of the quintaeſſence of all medicinall things, and there it is ſhewed, that by Gods help the liſe of man may be prolonged euen vntill that day, void and free from all diſeaſes & ſicknes. And further, that man may be preſerued in the ſtate he was in at thirtie yeeres of age, and in the ſame ſtrength and force of wit. And vpon that do all the Philoſophers agree, that a man may continue in the ſame ſtate as long as in an earthly paradise. This is ſo plainly and at large ſhewed in that chapter, that wil you, ſill you, you ſhall bee enforced to conceiue it in your mind, to beleue it, and to confeſſe it to be true. Therefore it is not needefull to reaſon much of the force and qualities of this quintaeſſence: but whatſoeuer diſeaſe mā be infected withal, giue him to drinke with wine ſo much of this quintaeſſence as a nutte ſhell will hold, & in ſhort ſpace hee ſhal bee healed as it were miraculoſly, according as the diſeaſe is violent or gentle. But if you giue this quintaeſſence to drinke mixed with the quintaeſſence of ſugar with potable golde wherein pearles are diſſolued

and with the Quintessence of Selandine, within one day you shall cure all the diseases whatsoever they be. Hereby it doth appeare, that it is rather a diuine work then humane. Therefore giue god the praise, and take heed that you doe not vtter this secret. For tyrants woulde by that mean; prolong their liues that they might bring to passe their wicked purposes, whereof both you and I shoulde be the occasion. Therefore keepe it secret, for it is one of the greatest secrets amongst all the vegetals, whereunto no treasure may be compared. Worke therefore and distribute liberally vnto the poore, and God shall giue thee eternall felicitie.

*Of times great force lieth hid in bodie low,
Of booke in few lines, not much, but apt doth show.*

Vertue increaseth by exercise.

The Spagericke Antidotarie of the preparation and making of medicines against Gunneshot, taken out of the Chirurgerie of Iosephus Quirsitanus.



It is an olde and true saying of the poet; that there is nothing more imperious than an ignorant man, which thinketh nothing well done, but that he doth himself, which thing as it may be seene in many other artes, yet most specially in this, which is called the *Spagericke* art. For we see euery where certaine men, I know not what they bee, puffed vp with a certain barbarous and foolish pride, which with great scorne inuey against those medicines which are drawn out of the metalline mines. Which notwithstanding it is apparant were in vse and had in great estimatiō with the chiefe ancient Physitions, as we haue declared in that booke which we haue set forth of the *Spagericke* preparation of medicines. And what, I pray you, is the cause of this

this anger, or rather madnes, but that (as they themselues confesse) they know not the preparation of them? O happy artes, if onely artificers might iudge of them, as *Fabius* is reported sometime to haue said. Then are they vnhappie of whom the ignorant and vnelearned fear not so rashly to giue iudgement, which neuer yet vnderstood from whence, or why, this is called the Spagericke art, which learned men of two greeke words haue so named, bicause by that arte a certaine subtil and spirituall nature is drawen, gathered, and pressed out, wherein the force and effect of the medicine doth chiefly consist. The great and incomparable commodity wherof, as it appeareth in many other diseases, so shall it chiefly be knowen in curing wounds by gunshot. As I trust (God willing) it shal much more happily be tried and found out by the preparations of medicines animall, vegetable, and mineriall, & by other effences drawn out of mercury, sulphur, vitriol, arsenicke, yron, copper, lead and litarge, and also out of antimonie, and such other mineralles, as also out of the grose and fatt bodies of simple mettals, of whome it is farre off, that the force should be so great (although the antient Physitions haue vsed the to cure wounds and vlcers, as their writings do testifie) as the force of their spirits, which may be called, as it were their soules. But peradventure some of those backebiters wil say, why are not we content with those medicines & remedies which the learned antiquitie hath deliuered vnto vs, and that *Hypocrates* and *Gallen* the antient pillers of our art & others haue set forth in their monuments? why seeke we new waies neuer heard of before, specially vnkowne to the Apothecaries? But some of vs will answere that the onely remedie of *Mercurie* precipitate, is the onely remedie (to passe ouer other) which verily lately they haue begun to vse, in curing of wounds by gunshot, and other maligne vulcers, were sufficient to answer this their question, yea and to reprocue their follie ioyned with intollerable pride. But if authoritie be asked for, I thinke *Gesner*, *Guinter*, *Andernacke*, *Senerine* (to passe ouer a great many other) will be for vs great authoritie wish

with the learned: as these slanderers. Specially because the learning of these famous men is confirmed by their learned writings & monuments, that those tongues might count it a great honour vnto them to confesse themselves their schoollers. It were easie for me to bring forth manie other arguments, if I did not see the follie of these backbiters to be so great, whereof truly I am ashamed, specially when I behold some of their bookes lately set forth, wherein contrarie to the purpose of the treatise, strange thinges are inforced, that (as the olde proverbe saith) the ointment seemeth to consist in nothing, as though they pertaine to the purposed entreating of curing the gowte, certaine inuectiue digressions I know not what, of the beginning of things, of the original of mettals and Philosophers stone (which of them is called *Moresophocus*) or did in any point seeme to agree with it. Therefore againe & againe I am inforced to crie out, O happy artes, if onely artificers might iudge of them. How farre vnlike was the purpose of many olde men, the which if they were ignorant of any thing which they vnderstoode, was knowne of other, euen in farre distant countries they spared no labour to go see them. *Plato* inflamed with desire to learne those things which he knew not, went into Egypt, and after to Tarentum to *Architas*, and ouer al Italie to heare the other Pythagoricall philosophers, *Apollonius Tyanus* traueled through the kingdome of Persia, and passed ouer the mountaine Caucasus, and visited the Albanes, Scythians, Massagetes, and all the rich kingdomes of India. Afterwards was carried vnto the Brachmanes, and heard *Iarchas* in his chaire of gold disputing of the hidden causes of things, and of the hidden mysteries of nature. From thence by the Elamites, Babylonians, Chaldees, Meedes, Assyrians, Arabians, and Palestines, he returned to Alexandria, and from thence went into Ethiopia to heare the Gymnosophists, and to learne their secret and hidden artes. This vertue is truly to be followed, and not the sluggishnes of those slouthfull followers, which hauing scarce once mooued their foote from their countrie fires,

yet

yet will disallow this Spagericke arte, and thinke no further labor to be taken in searching of the truth, when notwithstanding that art doeth make open vnto vs the maruelous and hidden secrets of nature: neither in my iudgement are they vnworthily cōtemned of those which with their manifold perilles and trauels haue sought out those secrets of nature: But I pray you, what foolishnes is this, to forbid vs to vse any other medicines then those which were knowne in olde time? As though Rhabarbe, then which no medicine is more in vse this day, the were known to the olde physitions. Further, to what purpose is it that they obiekt vnto vs the sulphurie metalline, venemous stinckes (as they cal them) by whose smell & drawn breath (for these are their contumelious wordes) they be almost strangled that come into the demies of those Cyclopes? But is it vnknown vnto those slaunders and hypocophants, that the olde Physitions made very many medicines of most filthy things, as of the filth of the eares, sweat of the body, of womens menstrues (and that which is horrible to be spoken) of the dung of man and other beasts, spittle, vrine, flies, mice: the alhes of an owles head, the houes of goats and asses, the wormes of a rotten tree, and the scurfe of mules, as may bee gathered out of the writings of Galen, Aetij, Aegineta, Dioscor. Marcel. Plin. &c. Gal. simpl. 10. cap. 18. 9, 10, 12, 13. Aet. Tetr. I. ser. 2. cap. 110. Aegin. libr. 7. Dioscorid. libr. 2. cap. 90. Marcel. cap. 26. Plin. libr. 28. 4. 15. Serap. simpl. 453. & 466.

rap. to passe the metallines which it is euident they did also vse. Truly, when I consider with my selfe the pride of these fooles which disdaine this metalline part of Physicke (which after their manner contumeliously they call *Chymeritam*, and therefore can neither helpe their owne nor many other diseases. I call to minde a storie, peraduenture knowne vnto them, of *Herachto Ephesio*, which being sicke of a dropsie, despising the help of Physitions, annoynting himselfe ouer with cow-dung, set himselfe in the sunne to drie, and falling asleepe was torne in peeces of dogges: but these are more then sufficiently answered vnto these fooles and slaunders. Nowe I will declare what is my purpose and scope in the treatise: verily to prescribe plainly hereafter, not those things which are

alreadie common, or (as it is commonly saide) known to blinde men and barbers, lest I might seeme to immitate those that vse to write rhapsodias and heapes, but the methode and way of preparing medicines by Spagericke arte, that pertaine vnto Gunneshot, which I knowe are yet vnknowne vnto many Phisitions and Surgeons. And this I can truely confesse, that I am induced for two causes to doe it: first to prouoke those that are better learned, if they haue any better medicines to vtter them, as also that I might specially helpe my countrie and mankinde: vnto the which (the more is the greefe) there is too much neede of those kinde of medicines in these most lamentable and cruell times wherein it hath so long bene bloodied with domesticall and ciuill warres: but to encounter with their slaunders which crie out, that these kinde of medicines doe not onely require long & difficile preparation, but also that they are so deare, that euerie one cannot easily vse them. I haue thought good therfore first to set downe common medicines, and then to come to those which I doe farre more esteeme, as indeede they are farre more excellent then the other, as by their preparation you may know. Albeit also I haue determined to haue consideration of the poore and common souldiour, and to set downe them apart that shall helpe the rich.

Therefore the Surgeons are to bee admonished that when they goe into the warres, that they take with them these things readie prepared which are to bee had at most Pothecaries.

Suppurantia.
Unguentum Basilicum, of both sortes.

Unguentum Macedonicum.

Tetrapharmacum Galeni.

Unguentum Resumptiuum.

The emplaster of *Mucilages* which may bee dissolved with oyle Oliue if neede be.

Detergentia.

Unguentum

Unguentum diapompholygas Nicolai.
Unguentum viride Andromachi.
Emplastrum diuinum dissolved with oyle of Roses.
Unguentum Apostolicum Auicennae.
Unguentum Egyptiacum of the same.
Sarcocolla.
Unguentum Anacardum.
Unguentum cerascos Mesue virung;
Emplastrum de Gratia Dei & de Ianua.
Cicatricem inducentia.
Unguentum de Minio.
Deficcacium rubrum.
Emplastrum de cerusa.
Venenum attrahentia & res extrahentes.
Unguentum fuscum Nicolai.
Unguenta Magistralia of the Physicians of Florence described by Weskerus.
Unguentum de calce vna.
Repellentia & astringentia.
Unguentum de bolo commune.
Unguentum Rosatum Mesue.

OR for the saide intentions medicines may bee made which neede no other then common preparations.

Suppurantia.

Take of new Butter and oyle Oliue, ana. ii. ounces, wheate meale clenſed from his bran, halfe an ounce, faire water iiii. ounces, boyle all together.

Or take the leaues of *Tusilage* & Mallowes, ana. Mai. roſt them vnder aſhes and mingle them with butter.

Or take of the iuice of the rootes of Lillies firſt roſted vnder aſhes. iiii. ounces, of the greaſe of a henne, goole or ſwine, ii. ounces, with oyle of Linſeed or oliues, the yolke of an egge and a little wax, make an ointment.

Detergentia.

Take of hony iii. ounces, of beane meale, and barley meale ana, ii. drams, boyle them with wine to the heighe of an ointment.

Or take of Plantaine leaues and Smalege ana, M. i. red Roses, p. ii. red wine viii. ounces, boyle it to halfe: straine it and disolue in it of red Sugar ii. ounces, Turpentine, i. ounce. Meale of Lupines and Orobis, ana, i. dram, Aloes and Mirre, ana, halfe a dram, boyle it againe, putting to so much waxe as shall suffice to bring it into the forme of an ointment.

Or take of the iuice of plantaine and Agrimonia ana, ii. ounces, Rose hony, iii. ounces, of the roote of Ireos and Beane meale, ana, halfe an ounce, mingle them towarde the ende with Turpentine i. ounce, make thereof an ointment.

Sarcotica.

Take of Manna, of Frankinsens ana, ij. drammes of Meale of Fenegreke and Orobis ana, j. dram, let them be wrought with honie and the yalke of an egge.

Or take of Sarcocollæ dissolued in milke, iii. drammes, Mastick, Olibanum, ana, i. dram, Liquid pitch, and Turpentine ana, i. ounce, mingle them and make an ointment.

Epollotica.

Take of white chalke ij. ounces, of ashes of burned leather iij. drammes, worke them with oyle of Roses.

Or take of quicke Lime so often washed in water vntill it haue lost all his sharpnesse ij. ounces, of Terie Armenia i. ounce, boyle them with oyle of Mixtilles.

Of burnt Lead, burnt Stibium Cadmia Pompholyge may also be made medicines most fit for that purpose.

Ad venenata vulnera.

Take of the iuice of Anagallidis purpureæ, of Cyclaminis, ana, i. ounce, Sulphur Vine mingled with mans spittle, halfe a ounce, mingle them.

Or take of Litarge, ii. ounces, Galbanum halfe a ounce, Greeke pitch and Turpentine, ana, ii. ounces, boyle as much as shall suffice.

Or take of oyle iii. ounces, of Sagapenum, Mumie and Amber, ana, iii. drams, Frankinsens, Mastick, ana, ii. drams of the best Terra Sigillata and red Corall, ana, i. dram, pitch, ii. ounces, wax as much as shall suffice to make an ointment.

Or take ii. onions, of the leaues of *Vinea peruinca scabiosa* *Risini* of each a handful, rost them vnder the ashes, and put thereto of Treacle halfe an ounce, and with Turpentine make an ointment.

Ad ambusta.

Take of the iuice of Onions roasted vnder ashes, ii. ounces, oyle of Nuttes i. ounce mingle them together.

Or take of the leaues of black iuice stamped with plantaine water M. ii. of oyle i. pound, boile them together with iii. ounces of white wine vntil the wine be consumed, the put to wax as much as shall suffice to make it a saluer.

Or take of Lard molten in the flame ii. ounces, and poure it into the iuice of Beetes and Rue, the creame of milke i. ounce, *Mucilage* of the seede of cordoniorum and *Tragacantha* ana, halfe a ounce, mingle them.

Repellentia, & sanguinem cohibentia.

Take of the iuice of the leaues of Woodbine and of Oken leaues, ana, i. ounce, red Roses i. dram, *Boli Armena* & *Sanguis Draconis*, ana, ii. drams, oyle of Roses iii. ounces, waxe as much as shall suffice.

Or take of the Pulpe of Apples boyled in milke iii. ounces, of *Mucilage*, of the seedes of *Psilly* and *Cydones*, ana, halfe a ounce, of the iuice of *Bursa Pastoris* and *Polygonum* ana, i. ounce, of *Acacia* and *Sanguinis Draconis*, ana, iii. drams, of *Terra Sigillata* halfe an ounce, oyle of *Mirrils*, iii. ounces, white wax as much as shall suffice to make an ointment.

But these medicines following are not so much vsed among the Apothecaries neither knowne vnto the Surgeons, yet most profitable for wounds by shot and all other whose fit preparation the Spagericke arte doth partlie declare.

Suppurantia.

Take of the roote of holy Oke, and Lillies, ana, iii. ounces, Beetes with the rootes. M. i. fresh Butter halfe a pound, wormes prepared in wine, iii. ounces, yolkes of egges 12. the marie of a Calfe, of Turpentine, ana, v. ounces, oyle Oliue clenfed from the Phees i. pounce

stampe those that are to be stamped, mingle al well together and digest them in warme dounge, one moneth after presse it out, and with a fire on ashes boile it to the substance of a salue.

Or take of the iuice of the hearb *Tussilage* and *Oxalidis* ana, iij. ounces, fat drie figges, 20. Frankalence, ii. ounces Rosen of the Larix tre, i. ounce and a halfe, grease of a Goose and a henne, ana, ii. ounces, fresh Butter halfe a pound, *Olei visci pomorum composi* i. pound al mingled together, let them boyle in a double vessel luted with *Luto Sapientie* for the space of sixe houres and straine it warme & set againe in the sunne or boyle it to a fit substance, these medicines doe quickly mooue matter and are anodina verie commodious for wounds by shot.

Detergentia.

Take of the Iuice of Centaury and Selandine, ana, iiii. ounces, of honie iii. ounces, of flowers of *Verbascum* p. ii. of Frankensence, Myrre and Masticke, ana halfe an ounce, oyle of Turpentine vi. ounces, good white wine i. pound, putrifie them al in warme dongue and boyle them as before with a fire of ashes vntill the wine and iuice be consumed and it bee brought to the forme of an ointment, then put to i. ounce of this ointment, i. dram of mercurie precipitate dulcified. If there be need of greater cleansing.

Or take *Visci herbarum sanicula Pirola. Aristoloch.* and *Vintæ peruinca*, ana, ii. ounces, of turpentine washed iiii. ounces, *Crocus Veneris* halfe a ounce, *Balsami Tartari*, ii. drams. *Sulphuris Antimoni*, i. dram and a halfe, set them vpon a fire of ashes vntill it haue the substance of a salue.

Sarcotica.

Take of the Mucilage of the seede of Fernigreeke ii. ounces, of the iuice of heunds tongue *Perficaria* and the great Comferie ana, i. ounce and a halfe, oyle of Frankensence and mirre, ana, iii. drams, oyle of *Hipericon* simple ii. ounces, Turpentine washed with white wine, ii. ounces, let them stand in the sunne or at a soft fire vntil they wax thicke.

Unguentum depeto.

Take

Take of the iuice of *Petum* i. pound. *Turpentine* v. ounces, of common oyle of *Hipericon* viii. ounces, good white wine halfe a pound, digest all viii. dayes, after seeth them vntill the wine be consumed, then put to *Colophonix* and waxe, ana, iii. ounces. *Munia* and *Amber* ana, ii. drammes, melt them againe at the fire and make an ointment according to art.

Take of the iuice of the *Petum* and *Comferie*, ana, iii. ounces, oyle of *Turpentine* i. pounde, flowers of *Hipericon* and *Verbascus*, ana, M. ii. apples of an olme tree iii. ounces, the buds of the *Poplarice*, iii. ounces, the spirit of wine i. pound & a halfe, digest al these in horse dongue or in a warme bath in a glasse vessell well stopped one whole moneth, then wring it out and straine it, and put to it of *Frankensence*, *Mastike*, and *Mirre* ana, ii. ounces, *Sanguis Draconis*, halfe a ounce, *Munie*, vi. drams, *Turpentine* halfe a pound, *Benioini* j. ounce, circulate them together in a *Pellicane*'s iii. daies, after with a moderate heat distill away the spirit of wine and there will remaine in the bottome a most pretious balme.

Another of our
discription.

Cicatricem inducentia.

Take of burnt *Allum* i. ounce, *Crete Vatrioli* iii. drams, *Grocus martis*, *Grocus Veneris*, ana, ii. drams, mingle them and make a pouder which you may vse by it self, or mingled with hony.

Or take of *Bole Armenæ* prepared after our maner, ii. drams, *calex* of egghels halfe an ounce, the iuice of *vnripe Damascens*, iii. ounces. boile them with a soft fire to a perfect substance.

Ad Venena.

Take of oyle of *Amber* and *Turpentine*, ana, i. ounce, oyle of *Iuniper*, ii. drams, nettle seed and the root of *Genetian*, ana, ii. drams, oyle of *Sulphur Vatriolati*, i. dram and a halfe, red *Coralli*, i. dram, mingle them together.

Or take of the iuice of *Pentaphillon*, *Scabious* and *Rue* ana, ii. ounces. *Olei sulphuris Rubei* i. ounce, oyle of *mirre*, ii. drams, *Colophonix* and gum of iuice, ana, vi. drammes, mingle them.

Ad

Ad ambusta.

Take of lard molten and washed in water of nightshad
ii. ounces, *Olei Saturni* halfe an ounce, mingle them.

Or take the iuice of the rootes of Henbane and flowers
of red popie, ana, i. ounce, Salt Peter. i. dram, Mucilage of
Seminis Cidoniorum, iii. drams, and with oyle of Cham-
phire make an ointment.

Repellentia & sanguinem cohibentia.

Take of Bole Armenæ prepared after the Spagericke
manner ii. ounces, Crocus Martis and Crocus Veneris,
ana, i. ounce, mixe them with oyle of Roses.

Or take of *Colcotharis Dulsificati*, ashes of frogges bur-
ned, ana, halfe a ounce, mingle them with the white of an
egge.

There bee made other remedies for the fore saide in-
tents; the making whereof wee haue described in their
proper places which I commit to the iudgement of the
skilful Surgeons to vse wisely as the disease and partie af-
fected doth require. Now there remaineth to speake of
drinks for wounds before wee teach the preparations of
medicines.

De potionibus vulnerarijs.

THESE potions for wounds, although they drive not out
the humors downwards, yet preuaile they very much
to cleanse woundes, because they cleanse superfluous hu-
mors and the blood from all filth; and by a certaine mar-
uelous qualitie wherewith they excel, they knit the bro-
ken bones and help the sinowes that are hurt by wounds,
& helping nature, they at the last fil the wound with flesh
and close them vp without vsing any other remedie: when
as I sawe in Germanie the maruelous and almost incredi-
ble effect which came by the vse of these potios euen in
curing desperate Vlcers. I thought it not meete to passe
ouer the mention of them; and that so much the rather,
because I knew the vse of them in time past was allowed,
but nowe through the negligence of Phisitions to be al-
most growne out of vse. Also I haue experiēced those po-
tions to be taken not only as medicins, but also as nourish-
ments

ments, and to helpe all the passions and incommodities whereunto wounds are subiect. The simples whereof the medicines are made, are these:

Cyclaminus.

Consolida maior.

Consolida media, quam

Sophiam nonnulli

vocant.

Sabina.

Galanga.

Vinca peruinca.

Centaurium.

Ophioglossum.

Betonica.

Aristolochia.

Veronica.

Agrimonia.

Verbena.

Serpentaria.

Perficaria.

Arthemisia.

Lilium conuallium.

Zedaira.

Pyrola.

Spermaceri.

Cancris fluiatiles.

Nux vomica.

Asiaci.

Mumia.

Muris.

Balus.

Armenia.

You shall much better drawe out the strength of those simples then the common sort, if you put them into a tun of white must, and digest them there in moneths, or if you cut the greene beards, verie small and wring out the iuice of them into a Pelicane or blinde Limbeck, or circulate them three or foure daies in *Balus Mariæ*. This last way is most conuenient for them that are forbidden the vse of wine, specially if they be wounded in the head. The distilled waters of the be also good if they be taken driely by themselves morning and evening with the dose and manner conuenient. Or if white wine be infused with them (if it be graunted to the wounded) there foloweth the composition of the vulnerarie potions.

A Vulnerarie potion to be giuen the first seculendit.

Take of both Confecties *Veronica*, *Sowbread*, ana, M. i. *Affrica* purged iiii. White wine two meales, circulate them in *Balus*, three daies, straine it, and giue euery morning one spoonfull.

Or take of the eyes of Crabs in powder halfe a ounce, *Mumia*, ii. *Bole Armena*, iii. drams and a halfe, the herb of *Agrimonia*, *Ophioglossum*, *Veronica*, & *Sowbread* attay.

L

M. i.

The Spagericke Antidotarie

M*i* Sperma Cetti. i. dram, infuse them in white wine all a night in Balneo, take of this ii. Spoonesfulls morning and evening if neede be, it putteth away the inflammations verie much, and helpeth the burning.

*Potions to be
given other
times of the
griefe.*

Take of Macis, the eyes of Crabbes, Zedoarie ana, iii. drams, Mumia Galingale the lesse, ana ii. drammes, Nucis vomica, i. dram and a halfe, beate them groselie, and put them in a glasse vessell powring thereto of white wine i. measure and a half, macerate them in a soft heate ii. daies. The dose is one spoonestill in the morning and as much at night. The force of this potion is so great that it cannot be sufficiently commended.

*A potion apt for
poisoned wounds
by Gunshot.*

Take of the flowres of Vinca Peruvina Liliu Conuallium, ana, p. i. Galanga Zedoarie ana ii. dams. Mumia and Bole Armenia ana, i. dram, Sperma Cetti halfe a dram, white wine ii. measures, digest and circulate them in Balneo 4. daies the dose is one spoonesfull morning and evening.

A potion vulnerary where the bone is broken with gunshot.

Take of Aristolochia Sowbread, Adders grasse, both conferies Geranii ana, M. i. Savin M. ss. inaces, Zedoarie, the eyes of Crabbes ana, halfe a ounce, Mumia Galingale the lesse, ana, i. dram and a halfe, being cut small and brused and the other things brought into a grose powder boyle all in a double vessell foure houres with one measure of wine use it morning and evening. This medicine is much better then so manie splents wherewith many are tormented.

*A potion for the
wounds of the
head.*

R. of flowres of Liliu Conuallium, Betonica ana, p. ii. Galingale Macis, ana, iii. drams, Persicaria, Selandine, Vinca Peruvina, Veronica & Centauri, ana, M. ss. macerate them as before, and reserve them to your use.

A potion for wounds of the breast.

Take of the juice of Veruen, Betonia Veronica, ana, ii. ounces, cinnamon water ii. pound macerate them.

*For wounds of
the stomacke.*

Take of Bole armenia half an ounce of both the Conferies ana, M. i. Galingale ii. drams, temper them with wine as aforesaid reserve them to use. Divers descriptions of potions may be made of the foresaid simples which I have

to the iudgement of the expert phisition notwithstanding
this one thing I will adde that the vse of them hath many
oportunities to cure wounds by gunshot as also the Can-
ker and al malignant desperate and eating vicers, of al which
the Phisition shal take very great profit if he prepare the
potions with the essence of the vulnerarie simples spage-
rically extract as wee haue taught in another.

*A briefe declaration of Spageticall
medicines.*

FOR as much as nowe remaineth to declare the Spage-
rick preparation of those simples which pertaine to the
cure of wounds by gunne shot, wee will vse the same me-
thod we haue before vsed whereby this our treatise may
be the plainer.

<i>Superassie funs ignis & adustus</i>	- Oleum ouorum. - Oleum butyri. - Oleum resinæ. - Ol. visci pomorum compos. - Oleum hyperici simpl. - Olea omnium axung.	<i>Sarcinis</i>	- Balsamus hyperici. - Oleum thuris. - Oleum sarcocolla. - Ol. manna. - Viscus consolida vtriusque - Viscus cynoglossi.
<i>Protophonia</i>	- Oleum myrrhæ. - Oleum mastiches. - Oleum terebinthinis. - Oleum mellis. - Viscus centaurij. - Viscus vinæ peruinæ. - Viscus aristolochinæ. - Sal fecum acci. - Balsamus martis. - Crocus veneris. - Mercur. præcipitat. vulgaris. - Mercur. præcipit. dulcific. - Oleum guaiaci. - Balsamus veneris. - Balsamus Saturni. - Balsamus tartari.	<i>Epelotina</i>	- Calx testarum ouorum. - Calx testarum limacum. - Bolus armens preparata. - Alumè adustum & præpat. - Crocus Martis. - Creta vitrioli flaua. - Ol. salis tartari. - Ol. calcis. - Ol. visci pomorum simplex. - Oleum Martis. - Crocus Veneris. - Colcothar simplex. - Colcothar dulcificatum.

quæ eni
cicatri-
ces deco-
rant.

*Repellentia
& sangui-*

*ueni cohi-
bonia.*

Bolus armena preparata.
Calx testarum ouorum.
Calx testarum limacum.

Butyrum arsenici fixum.
Præcipitatus dulcificatus.
Balsamus tartari.

Ad venena

Ol. Mercur. corporale.
Oleum antimonij.
Oleum sulphuris vitriolati.

Oleum ouorum.
Oleum lardi.
Oleum butyri.
Aqua gammarorum.
Aqua spermatis ranarum.
Aqua florum papauer. rubri.
Viscus rad. hyoscyami.
Oleum Saturni. eius Sal.
Oleum Lithargyri.

Viscus aristolochie.
Viscus corticis med. cilie.
Succinum præparatum.
Magnes præparatus.

Oleum myrrhe.
Oleum caryophyllorum.
Oleum tartari fortens.
Oleum vitrioli.
Oleum sulphuris simplex.
Oleum sulph. vitriolatum.
Oleum antimonij.
Sulphur rubicundum antimonij.
Oleum salis.
Oleum Mercur. sublimati.
Oleum cere.
Oleum iuniperi maris.
Oleum euphorbij.
Oleum ouorum.
Oleum terebinthine.
Oleum sulphuris terebinthine.

*Officina corrup-
ta.*

*Nerui vulne-
ratio.*

*Sunt eius illi-
rum simplicium
singula que sunt
in partibus
vulneris cop.
dicuntur.*

*Carni putrida
ac corrupta.*

Sal fuliginis.
Sal viine.
Sal tartari.
Sal mellis.
Oleum frumenti.
Oleum mellis.
Oleum sulph. acidum.
Phlegma vitrioli acidum.
Phlegma aluminis acidum.
Balsamus Martis.
Balsamus Veneris.
Balsamus Mercurij.
Balsamus tartari.

Bur

But because regarde is alwayes to be had of the noble part in whose action the life doth consist; there bee certaine medicines; which being giuen can defend them.

Cerebrum.
Reborant enim.
Cors.
Hepar.
 Oleum succini.
 Oleum saluiz.
 Oleum caryophyllorum.
 Spiritus vinioli.
 Aurum vitæ.
 Tinctura auri.
 Essentia margaritarum.
 Tinctura Bals. natural.
 Tinctura corallorum.
 Oleum Martis.

The Spagiericall preparation of medicines before rehearsed.

THe dregges of wine or crude Tartar brought into powder, put into a Retort of glasse or earth with his recipient, make fire by degrees as is doone to the making of strong water, there will rise great plentie of white spirits which will turne into water and thicke stinking oyle, separate the oyle by a funnel and keepe it to your vse. But the salt of Tartar you shall draw out of the Pheces (which they call the dead head) which are left in the Retort. Those you shall dissolve in warme water, and after filter it, which is dissolved twice or thrise, coagulate it at the fire by vaporing away the water, and the salt will remaine in the bottome of the vessell, which if you againe dissolve and coagulate diuerse times; you shall purge it cleare like Cristall.

This Cristalline salt if you put it into a glasse and set it in a wine feller or other moist place within few daies it wil resolute into a cleare oyle verie excellent to clefse the spots and vlcers of the face.

Take crude Tartar in pounds, salt Peter, Salt of Soote, of the Pheces of vinegar, ana. iii. ounces, *Galais Vmæ. vi.* ounces, all broken verie small put into a vessell not of glasse,

Oleum Tartar faciens.

The Salt of Tartar.

Oyle of Tartar

The Saline of Tartar.

but well stopped. Calcine it xii. houres, dissolve that is calcined in warme water, & distill it by filter, after coagulate it, and cleanse it againe, repeating three times your calcinations, dissolutions, and coagulations: then put all into a Limbecke and put on distilled vinegar, that it be covered iii. fingers. Distill the vinegar in balneo M. and there will come forth a sweete liquor, then poure on the vinegar againe to distill, this do so long vntil it be no more sweete but sower, as when you poured it, on first and so rise in the Limbecke. Then distill all in a strong fire by a Retort, and there will come forth a hot oyle, the commodities whereof can scarcely be declared.

After the same maner if you will you may distill al the salt of Tartar by a Limbecke: whereof you shall make a most excellent and wholesome oyle.

Oyle of Vinegar.

Vinegar being distilled by a Limbecke, the phecies remaine in the bottome of the vessell which first dried, afterward with a violent fire if they be driven out by a Retort, there come forth a very red and sharpe oile. Then if you dooe againe dissolve the dead head or Phecies in warme water, filter, and coagulate it, the salt of Vinegar will rest in the bottome, the which is verie profitable for all eating vlcers.

Soote and oyle of Soote.

Soote brought into fine powder, dissolve it in distilled Vinegar in Balneo, and separating all the mensure, that which remaineth in the bottome dissolve and coagulate againe so long till it come to white salt which in a moyst place wil dissolve into oyle, verie apt to cure the Gangrenam and all maligne vlcers.

The preparation of Bole Armonack.

Bole Armonack made into fine powder, dissolve it in the sower steame of Alum, then separate the steame by Balneum and poure on other. Doe this three times, and then the Bole will be turned into a very fat oyle which with a verie soft fire is dried and brought into powder most apt to staunch bloud where soeuer it breake out.

Oyles of spices, reas, woods, and gummes.

Take of Cloues beaten in powder one pound, simple water, or Aqua Vitz which is better, vii. pounce, infuse them to digest in Balneo. or dung foure dayes, then put them

them in Limbecke with his refrigeratorie, distill it according to arte, and seperate the oyle from the water by a funnel, and keepe it for your vse. After the same manner shall you draw the oyles of *Sage, Iuniper, Amber, Turpentine, Mirre, Frankinsens, Sarcocolla, Masticke* and *Euphorbium*. We haue written another better way to draw oyles out of the forelaide things in the Spagericke preparation of medicines.

Wheate being put into a retort with the spirit of wine, digest it vii. daies, then distill it with a violent fire, that which is distilled powre againe vpon the dead head, digest it againe and distill it againe, if you reiterate this iii. times there will come forth a most excellent oyle of the *Gangrana* and *Carcinoma*.

Take of the flowers of *Hipericon* small cuttj. pounce oyle of *Turpentine* i. pound, yolkes of egges. 20. *Aqua Vitæ* halfe a pound, mingle them all together and let it putrifie in hot dung one whole moneth, then wring it out and set it in the sunne two moneths.

After the same maner is the Balme of *Visci pomorum* made or with oile *Oliue*, first purified in Balneo.

Take of the flowres of *Hipericon* i. pound of the Muslage of the roote of the great *Conferie* iiii. ounces, floures of *Camomil*, *Verbascum* ana. pug ii. oile of egges and *turpentine* ana, half a pound, *Aqua Vitæ* one pound, *Mirre*, *Frankensence*, *Masticke*, *Mumie*; ana, ii. ounces, red sugar. vi. ounces, putrifie all in dung one moneth in a vessel diligently stopped; then wring it out and circulate it in Balneo three dayes, afterward with a soft fire boyle it to the substance of a Balme.

Take of the leaues of the *Myssel* to of the *Apple tree* cut smal, iii. pound; put them into a vessel of glasse, putting thereto buds of the *Popler tree* halfe a pound, oyle of the greafe of a *Badger* and of *Butter*, ana, iiii. ounces, *turpentine* vi. ounces, oyle of *wormes* ii. pound and a halfe, good white wine, ii. pound; digest all well stopped in verie hot dung, iii. moneths, then presse it and circulate it, and with a soft fire boyle it vntill the liquors be consumed, there can

The Spagericke Antidotarie

not be found a more excellent medicine to allwaige aches
and paines.

How the slime
or muffle is
drawen out of
heerbs.

The iuice of the leaues and rootes of hearbes you shall purifie vntill it bee cleare: powring to it so much Aqua Viue and digest it in Balneo in a glasse xv. daies: then separate that water by distillation, and there remaineth in the bottome the slime or mullage of the hearbes.

Another me-
rhode.

Steepe the leaues and rootes of hearbes in common water filtered or that which is better, in white wine eight daies, then let them boyle iiii. daies with a soft fire vnder them. Then straine them out and purifie it, then boyle them with a soft fire, untill they come to the thicknes of hony which we call the slime of muslage. By this rule you shal draw out of both Comferies Cynogloss, Centaurie, Vinca peruinca, Aristolochie, the roote of henbane & the middle barke of Tilia their muslage viene profitable for the foresaid diseases.

¶ Out of the flowres of red Poppie or their iuice you
shal draw a water by a Limbeck very profitable to coole,

Salt of urine.

The salt of mans vrine hath an excellent qualitie to cleanse. It is made thus. First the vrine is to be filtered, then coagulated, after with distilled vinegar dissolued, & againe coagulated, these must be reiterated 3. or 4. times.

Oyle of Wax.

Melt waxe at the fire and boyle it with wine till it be consumed: doe it so long vntill it cracke no more. Take i pound of waxe thus prepared, Alum calcined half a pound, Sage leaves Med. put al into a Limbeck, with hys receauer and distill it with a meane fire. First there will come forth a grose oyle, thlick, hard & white which must be distilled againe as afore, and iii. times reiterated, after so you shall haue an excellent oyle of waxe for all griefes of the fy-mowes. In like maner with the oyle of Rosen and pitch made.

The water and
oyle of honie.

Out of Honie you shall best drawe an excellent water
by Balneario, afterward you shall put onto the dead head
of pheece that are left, sand or flint stones saigned that
the matter byle not up, which you shall drive out by a
reider of glass giving fire by degrees, and so you shall di-
stilla a yellow white cleare disto give it in a glass impure
oyle.

၁၈၈၇ ခု ဇူလိုင်လ ၁ ရက်

The salt of hart

Another oyle
of honey more
precious than
any flower
in the world
to cure
the scab
of the face
and
the
scab
of the
head
and
the
scab
of the
neck
and
the
scab
of the
throat
and
the
scab
of the
lungs
and
the
scab
of the
stomach
and
the
scab
of the
liver
and
the
scab
of the
spleen
and
the
scab
of the
pancreas
and
the
scab
of the
gall
bladder
and
the
scab
of the
bladder
and
the
scab
of the
uterus
and
the
scab
of the
vagina
and
the
scab
of the
cervix
and
the
scab
of the
vulva
and
the
scab
of the
anus
and
the
scab
of the
rectum
and
the
scab
of the
colon
and
the
scab
of the
small
intestine
and
the
scab
of the
large
intestine
and
the
scab
of the
stomach
and
the
scab
of the
liver
and
the
scab
of the
spleen
and
the
scab
of the
pancreas
and
the
scab
of the
gall
bladder
and
the
scab
of the
bladder
and
the
scab
of the
uterus
and
the
scab
of the
vagina
and
the
scab
of the
cervix
and
the
scab
of the
vulva
and
the
scab
of the
anus
and
the
scab
of the
rectum
and
the
scab
of the
colon
and
the
scab
of the
small
intestine
and
the
scab
of the
large
intestine

Oyle of butter
and lards.

Oyle of yolke
of Egges.

Waser of Cr
ne/cr.

Water of the
Sperme of frogs

The Spagericke Antidotarie

moneth of March, and is distilled by a glasse Limbecke, and therof is drawen a water very commodious for inflammations and burnings.

*Calx of eggshels
and snailers.*

Eggshels, or the shels of snailers are reuerberated in a sharpe fire three daies vntill they be brought into a verie white Calce. But if they be sprinkled with vineger whilst they are calcined, the Calce wil be the lighter and apter to worke his force.

*The common
Mercurie pre-
cipitate.*

Mercurie first washed and prepared, according to Gebers prescription dissolue with the duble weight of common strong water, then distill it iiii times and poure it so often againe vpon the pheces, and so it is brought into a verie red powder, out of the which being reueberate at the fire and drawne away the spirits of the strong water which otherwise woulde moue geat paine. But it were better if it were washed with the fleame of Allum and vinegar distilled, and the water of Eggess, for by that meane the sharpnesse is tak away.

*Mercurie precipi-
tate first calcined
is the most pro-
fitable for the
cure of wounds.*

But it is better to prepare Mercurie with often sublimations, and to fixe it being quickened againe and purged from his filthie earth and superfluous humiditie with the water which wee haue described in the booke by me published of the Spagerick preparation. But if al men do not vnderstand that description for the dark wordes of Art,

it shall not be incommodious to fixe the Mercurie with common strong water three times powred on and drawne away, and to bring it into a red powder, and that with a sufficient violent fire that al the sharpnesse and venome of the mens blew may be drawne away, which shall much the better be done if this water following be mingled with it, and by often distillation separated.

Take of distilled vinegar li. pound & a half, the fleame of Allum i. pound and a halfe, calce of eggshels vi. poundes, distill al til it be drie. Take of this water iii pound of Mercurie precipitate as afore i. pound, mingle all wel according to art, distill it by a Limbeck, powring the water againe vnto the pheces three times. Last of al drue al out vntill it bee drie and there will remaine a powder in the bottome.

bottomne, which grinde vppon a marble and put it into a Limbeck, pouring on the water aforesaid, which you shall three times distill from the phecies as afore. Lastly the Mercurie precipitate must be circulated with a alcoole of wine 24. houres. Then distill away the spirit of wine that the matter may drie, then poure on new againe and circulate it and distill, as afore and that do 4. or 5. times, and then you haue attained the perfect preparation of Mercurie, whose qualities cannot be sufficiently commended in curing of sundrie diseases, specially of the Pox, whether it be take by mouth, or applied to the place grieved.

Make Amalgama with iiii. ounces of Mercurie, crude, and i. ounce of the best tinn. Spread this vpon a plate of Iron and set it in a moist place, and all will dissolue into oyle, it is also made with Mercurie alone, and a plate of Tynne.

Mercurie, as the maner is, three times sublimed with Salt of Viterioll, at the last is mingled with the like portion of salt Armoniack, & againe sublimed three or foure times, at that sublimat is dissolued into oyle, out of which the spirit of the salt Armoniack is to be drawn away, circulate all with the essence of wine and distill it so long vntil the oyle haue lost his heate and sharpnesse and the Armoniacke be separated.

It is also reduced by it selfe into an oyle with a very soft heate of an Athanor by long distance of time.

Sublime Mercurie so often with the simple Calce of egges well prepared vntill it be vterly extinct. To this mixture powre vinegar distilled alcoolesated, that it may couer it 4. fingers, distill the liquor from the phecies 4. or 5. times vntill the Mercurie become into a very red powder, which you shall circulate with a alcoole of wine in a pelican 8. days, separate the alcoole by a limbeck & there will remaine in the bottomne the most pretious & sweet of Mercury. It healeth al desperate vlcers & also carunculi in viscera, & greatly helpeth these wounds by gunshot. Al other preparations of Mercurie and the maner of vsing it, you shall gather out of the book which we lately set forth.

Balsamus maris Upon the filings of Iron often washed with salt water, poure that pelvinegar that it may couer it foure fingers, set it vpon warme ashes 8 daies, euerie day moouing the matter and separating the vinegar which wil be colored, & pouring on againe new, and that so long till the vinegar be no more coloured, which being vapoured away take the powder that remaineth in the bottome, and sublimie it with like portion of Armoniacke: in the same sublimate you shall returne againe so often vppon his phecies, and subllime againe vntil there appeare the color of a Rubin: then cast al into scalding water, that the salt may dissolue them, by & by put to cold water, & the balme of Mars will rest in the bottome like the calx of gold. Poure away the water and put to fresh againe that the balme may be made sweete.

Oyle of Mars. Of this with the spirit a wine alcolizar by circulations, you shall make a red oyle most excellent for all inwarde Hemerodes or issues of blood, and to strengthen the bowels, if one drop be mixed with conferue of Roses or Conferie or giuen with wine. The filings of Iron first well washed, you shall calcine with the flowre of Sulphur or dissolue with strong water, then poure on very sharpe vinegar, and set it in a warme place certaine days, then reuerberate it with an open fire, as Arte commandeth one whole day, gathering alwayes the flowres which remaine aboue, vntill all be conuerted into a verie red and light powder.

The balme oyle of Crocus & Vitriolum Vene. After the same maner you shal make the balme oyle & Crocus of copper, cut of the which with the fowre flame of Vitrioll circulating all artificially, you shall drawe a blewething Vitriol whose qualities we haue discribed in another place.

Salt of Saturn. Out of Saturne calcined is drawne a sweetish salt in balneo with distilled vinegar, pouring it so often vpon the phecies vntill it draw no more. The menscrew evaporated, the salt remaineth in the bottome, which by often dissolutions and coagulations is made Crystalline, and afterward easily dissolued into oyle being set in a moist place. But if you

you circulate this cristaline salt in a Pelicane with the al-
cool of wine 15. daies, and after take away the menstrew
by distillation, & put to new wine & circulate it, putting
to a fit dose of cristaline salt of Tartar, you shall make a
Balme sweeter then sugar which will maruellously pre-
uaile against all maligne vlcers and diseases of the eyes.

*Balsamuus Sa-
turni.*

Decoct Antimonie made in powder with a capitall lie
prepared of Tartar calcined, and Sope ashes and quicke-
lime the space of one houre, then let it coole, pouring vpō
it a litle Vinegar, and there wil appeare a certaine rednes
swimming vpon, which you shal gather: then againe let it
boile for one houre or two, againe let it coole and gather
that which swimmeth vp. Do this so often vntil there ap-
peare no more rednes. For it is the sulphure of antimonie
which dried at a soft fire, you shal keepe it to good vses.

*Sulphur of
antimoni.*

Mingle Antimonie with Sugar and Alum, and put all
into a Retort of glasse, make a soft fire for 4. or 5. houres,
afterward increase it, and there will come out an oyle red
like blood. It is also done with mercurie sublimate, but
great heede is to be taken lest any error be committed in
the degree of fire.

*Oyle of antimo-
nie.*

Boyle Sulphur prepared with oyle of Linseede with a
verie soft fire, and it will be like blood congealed. Let the
matter coole, put it into a retort and giue it fire, and there
will distill out a verie red oyle of Sulphur. It is also done,
if you mingle bran with your Sulphur and distill it.

*oyle of Sul-
phur*

Take of Sulphur Vina P. i. with which mingle with a
soft fire so much pure vitrioll molten that it may be one
body. Distill this by a descensorie and there will descend
a red oyle into the receauer.

*oyle of Sulphur
vitriolate.*

If i. pound of the flowre of sulphur be mixed with ii. or
iii. pound of oyle of turpentine in a drie heate, the flowres
wil dissolue into a red oyle: Then the menstrew rightly &
artificially separate, circulate the rubin of Sulphur, with
the Alcoll of wine eight dayes, and you shal haue oyle of
Sulphur that hath the qualities of the naturall Balme.

*oyle of Sulphur
terebinthinas.*

The fower oyle of Sulphur is made by Sulphur, by set-
ting it on fire, and hanging ouer it a bell or a large glasse

*Soure oyle of
Sulphur.*

head to keepe the vapours which are conuerted into that
fower oyle.

*The fleame of
Vitrioll.*

Put Vitrioll beaten into powder into a Cucurbite, gi-
uing it a fire of the second degree, and there wil issue a
fower water which is called the fleame of Vitrioll.

Oyle of Vitrioll.

Take the Pheces which remaineth in the bottome of
the vessell which is called Colcothar, stampe that, and if
you mingle flyntes withall with a violent fire, there wil
come out a red oyle.

Another way.

It is also made with the simple Colcothar driuen out
with a violent fire three daies space, and there wil come
forth a verie hot oyle, which is made sweete by circula-
tion with spirit of wine Tartarized.

*Colcothar dulci-
ficat or creta of
Vitrioll.*

But if the Colcothar bee dissolved in warme water and
the rednesse in it separated and the water evaporated, the
Colcothar will remaine sweetish, that which remaineth
the rednesse being taken away is called *Creta Vitrioli*.

*Spirit of Vitri-
oll.*

But if Vitrioll be drawne by the ninth, a limbeck pou-
ring on alwaies the liquor vpon the dead head, and after
circulating all by the space of eight daies, you shall haue
the spirit of Vitrioll verie profitable for many things.

The fleame of Allum is made like the fleame of Vi-
trioll.

*Fleame of al-
lum and the
preparation.*

But Allum is prepared if the fleame be 5. times pow-
ered vpon the places out of which it was drawne and di-
stilled, last of all drie out all the fleame untill it be drie.

Oyle of salt.

Make brine of salt, into which cast hot burning stones
that they may be imbybed, those stones so imbybed put
into a retort, giuing fire by degrees, there wil come forth
a very hot oyle of salt.

*Butyrum Arse-
nici fixum.*

I said before that there was great force in *Butyre Arse-
nici fixo*, to cure al venemous and maligne vlcers, it is made
in this maner. Mingle cristalline Arsenick first sublimed
with onely colcothar (which doth keepe backe his poy-
son) with like waight of salt of Tartar and salt Peter, put
al into two glasses & fixe it, giuing fire the space of xxiii.
houres, first very gentle, then of the highest degree. You
shall finde the matter verie white fixed, resembling the
colour

color of pearles, which dissolue in warme water, that you may draw the Alcalý from it. And the pouder which remaineth imbybe with oyle of Tartar or of Talcum which is better, and drie it at the fire, and do this thrise. Againe dissolue the matter in warme water that you may take away his salt and there will remaine a very white pouder and fixed, which will dissolue in a moyst place into a fat oyle which is anodinum like Butter.

Out of Talcum rightly and artificially calcined is drawne the spirit with distilled vinegar. This is dissolued into a pretious oyle being set in a moist place.

Take of the iuice of Aristolochia Rotunda, and Sanguiana, iiii. ounces, Serpentaria, ii. ounces, spirit of wine i. pound, circulate them first the space of xxiiii. houres, then distil them, of this water take i. pounce of elect Magnes made into pouder iiii. ounces, circulate them together, & distil away the water from the Pheces, reiterate this three times, and by this meanes you shall obtaine the preparation of Magnes.

But because (as we haue saide) the noblest partes are to be strengthened, and the heart the principal organ of life, must alwaie be defended, these preparations following are to be vsed.

Take of Theriac of Alexandria ii. ounces and a halfe, the best Mirre i. ounce and a halfe, Saffron ii. drams, the spirit of wine vi. ounces, mingle al these, and in althes with a very soft fire distill it, circulate that which is distilled in Balneo eight daies, and then distill it againe. The water hath a most excellent qualitie against the plague and all venemous things, and doth maruellously strengthen the heart.

We haue shewed the extraction of the tincture of gold Corals, naturall Balme, and the essence of Pearle in the book which I wrote of preparation: now resteth for vs to speake of the gold of life, which all shall knowe to be the most excellent and extreme medicine in curing al diseases, which do but consider the singular excellencie of gold in the cure of the Leprosie.

Aurum vite.

Aurum vite is made many waies, for being calcined after the Spagericke maner, it is made light and spongy, which cannot be reduced againe, from which with distilled vinegar is drawn a salt in Balneo, whose qualities by circulations with the spirit of wine are so increased, that they seeme to bee incredible for the curing of innumerable diseases.

*Another aurum
vite more preci-
ous.*

Calcine golde made into thinne plates so oft with salt preparate (by a Philosophicall calcination,) vntill it bee made vnpalpable: the salt by dissolutions being sepeare from the Alcoole of golde; then calcine it againe with verie white sugred salt, and to this mixture power of the spirit of wine alcoolyzat which is proper salt. According to the precepts of art that it may couer it ouer onely iiii. fingers, then set on fire that the alcooll may burne: and this you shall do oftentimes, then powre on new alcooll of wine and circulate al rightly and decently the space of iiii. daies. Then separate the mentrew with competent distillation and powre on new again, circulating and distilling as you did before so often vntill all the sub-

stance of golde be carried out by the Limbecke:

The mentrew being separated as it ought,

the golde of life will remaine in the

bottom, the most excellent

and best of all

secretes.

FINIS.

Omnibus sed paucis luceo.

